

EXAMINING CHARACTERISTICS AND BEHAVIORS OF EFFECTIVE
PRAYER MINISTERS AT A MINISTRY, A CHURCH, AND WITH
INDEPENDENT PRAYER WARRIORS

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ABSTRACT

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With the dearth of information available regarding prayer ministry in the body of literature, the researcher examined the characteristics and behaviors of effective prayer ministers at Kenneth Copeland Ministries (KCM), Eagle Mountain International Church (EMIC), and independent prayer warriors. To answer the research questions, qualitative research methods were used, specifically methodological triangulation: a questionnaire was disseminated to one group, and interviews were conducted with two other groups of prayer ministers. The instruments were developed for data collection. A pilot study was conducted ensuring reliability and validity; adjustments were made accordingly. Specific characteristics and behaviors of effective prayer ministers were identified.

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Kenneth Copeland Ministries (KCM)

Dr. Stephen Swisher, thanks for taking on the challenge of presenting the idea of partnering with UTS to Brother Copeland. I would not be here otherwise. Mr. James Tito, thanks for believing in me to be apart of your team. Mrs. Marie Harrill, thanks for taking the lead in the dissemination of the questionnaires to the KCM Prayer Ministers. Mr. Dan Hooley, you were very instrumental in communicating the process and procedures to Marie, regarding my study, as well as taking the lead with the pilot study. Thank you! The KCM Prayer Ministers were T-Totally AWESOME. Thanks for tolerating the lengthy questionnaire and answering so candidly. Your contribution added greatly to the body of literature on prayer.

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very beginning of this program, when you shared the very essence of ministry with me and assisted with the biblical languages throughout the process. Your leadership, guidance, assistance, words of encouragement, and overall concern will never be forgotten.

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Thank you, Mrs. Lori Reiber, for accepting the challenge of being my Peer Associate. You've been very helpful since day one, listening and providing insight and valuable feedback.

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Eagle Mountain International Church (EMIC)

The staff and volunteers at EMIC were most accommodating when asked to assist with this project. I am most appreciative to you for taking the time out of your busy schedules for our interviews. Your comments added greatly to the body of literature on prayer and to my understanding of how "the prayers of the righteous [really do] availeth much." Thank you, All: Dr. Tony Erby, Dr. Chris Wilder, Ms. Iva Bennett, Mr. Jeremy Silbernagel, and Mr. Stephen Wilson.

Lay Persons (Independent Prayer Warriors)

When asked to serve as an independent prayer warrior, because of the lives they live, each of the lay persons agreed to the interview, without any hesitation. Each of them had already proven or shown me, as well as those around them, that they live victorious lives and that they were effective prayer warriors who get results. It was quite evident. Many thanks to each of you: Mrs. Monica Bates, Ms. Merdis Buckley, Mrs. Debbie Moore, Mr. Omotayo Orederu, and Mrs. Judith Ross.

PREFACE

The researcher, having always had a keen interest or sensitivity regarding the concept of “prayer,” knew that prayer would be the focal point for this study. Being the Training Specialist for KCM, which has a state of the art prayer ministry, the researcher has seen representatives from other prominent ministries come on site to observe and take note of the processes and procedures by which KCM’s prayer ministry operates. Thus, the impetus for this study, to examine the characteristics and behaviors of effective prayer ministers at a global ministry, a church, and independent prayer warriors.

John 15:7 states: *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* It is the researcher’s prayer that Believers, who have an interest in this study and/or who seek to know more about the concept of prayer, will take their rightful place in society, rise to another level in seeking the Father for answers to our prayers, and grow to be the intercessors for one another, that God has called us to be, just as Christ is for us.

In reading the Gospels, it is evident that the disciples saw the secret to Jesus’ miracles. They did not ask Him to teach them to heal the sick, raise the dead, or make the lame to walk. The researcher shares the disciples’ sentiments even today, when they asked, “Lord, teach us to pray.” He taught from Matthew 6:6, *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

Teachers know the power and art of example; Jesus, our teacher, set that example, praying. It is He, even today that we ask of, “Lord, teach us to pray.” It was amidst His earthly trials and tribulations, that He learned the importance of prayer, and thus as He teaches us to pray, either through a sense of urgency, by studying the Word of God, itself, or by hearing of another’s successes through prayer.

Our Father, Daddy God, loves us, just as much as he loved Jesus. When Jesus began to pray, “Our Father...,” it showed relationship. That’s what we, as Believers must grasp..., that we have a relationship with the Father, through Jesus Christ. Let us take advantage of what Jesus has accomplished at the cross for us and take rightful place here on earth and have dominion. We have a right to His love, His power, and the BLESSING.

We must be specific when we pray. Mark 11:23-24 instructs us: *For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.* Jesus said in Mark 9: 23, *If thou canst believe, all things are possible to him that believeth.* It seems that the key to answered prayer is believing, just as in Matthew 17:20 when Jesus said, *Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.* There are oft times when things may seem impossible to us in the natural; we must remember this scripture. If we were to just believe, ‘nothing would be impossible to us.’ First John 5:14-15 says, *“And this is the confidence that we have in him, that, if we ask*

any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

As stated in Matthew 9:29, then Jesus *“Touched he their eyes, saying, According to your faith be it unto you.”* This is the law of the kingdom, that states that the amount of our faith will determine the amount of our power and BLESSING. Our faith has got to be rooted and grounded deeply in the Word of God. Jesus said in Mark 11:22, *“Have faith in God.”* Furthermore, Jesus instructed us in John 14:12-14 that if we believe on Him, we should do the works that he did, and then he expanded that thought to say, *“Greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”*

Prayer is a means to an end, with the Father answering our prayers as a token of His love and favor towards us, which is the reality of our fellowship with Him. Fellowship with the Father denotes sharing things in common with Him, in other words, relationship with Him. Therefore, Jesus said to us Believers in John 16:23-24, *“And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”*

Kenneth Copeland prophesied at the Washington, DC Victory Campaign in November, 2011, *“What about 2012.... I have a great storehouse.... But there has been a backwardness in My people about laying hold of the things that I have provided for you....There is a people strong and mighty, growing much stronger and mightier and more bold to lay hold and put their claim of faith on the things that I have laid up for you*

and it thrills Me,” saith The LORD, “because it’s been yours all the time.” He concluded, *“So as I said before, rejoice, for your time has come.”*¹ God’s will is revealed in his promises. He wills that we have, but we have not, in times past, willed His promises for our lives. Nevertheless, as Believers, let us begin to take hold of what has already been stored up for us.

The promises of God are, “Yes, and amen.” (2 Corinthians 1:20) Father, teach us to pray!

¹ Kenneth Copeland, What about 2012 Prophecy, Washington, DC Victory Campaign, November 2011.

DEDICATION

To God Be The Glory by Andrae Crouch

How can I say, "Thanks,"
for the things You have done for me.
Things so undeserved;
Yet You give to prove Your love for me.
The voices of a million angels
cannot express my gratitude.
All that I am, or ever hope to be
I owe it all to Thee.

(Chorus)
To God be the glory,
To God be the glory,
To God be the glory,
For the things He has done.
With His blood, He has saved me
By His power, He has raised me.
To God be the glory
For the things He has done.

(Bridge)
Just let me live my life,
and let it be pleasing, Lord, to Thee.
And should I gain any praise,
let it go to Calvary.

With His blood, He has saved me.
By His power, He has raised me.
To God be the glory
For the things He has done.

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ABBREVIATIONS

AMP	The Amplified Bible
ESV	English Standard Version
HCSB	Holman Christian Standard Bible
KJV	King James Version
NASB	New American Standard Bible
NIV	New International Version
NKJV	New King James Version
TNIV	Today's New International Version

THE LORD'S PRAYER

Luke 11:1-4
Amplified Bible (AMP)

11 Then He was praying in a certain place; and when He stopped,
one of His disciples said to Him, **Lord, teach us to pray**,
[just] as John taught his disciples.

² And He said to them, When you pray, say:
Our Father Who is in heaven, hallowed be Your name,
Your kingdom come. *Your will be done [held holy and revered] on earth
as it is in heaven.*

³ Give us daily our bread [food for the morrow].

⁴ And forgive us our sins,
for we ourselves also forgive everyone who is indebted to us
[who has offended us or done us wrong].
And bring us not into temptation *but rescue us from evil.*

INTRODUCTION

Confess to one another therefore your faults (your slips, your false steps, your offenses, your sins) and pray [also] for one another, that you may be healed and restored [to a spiritual tone of mind and heart]. The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [dynamic in its working].
James 5:16 (Amplified Bible)

Today, moreso now than ever before, we believers have a tool on our side that can set the captives free and change everything in sight; that tool is prayer. Yes, even in this present day world (i.e., with the recession, war, disease, famine, lack, unemployment, foreclosures, human trafficking, etc.). The aforementioned scripture ensures that we believers can make a difference in this world, and Jesus, himself, said in John 14:12-14, *that those who believe on Him shall do the works that he did, and yet, greater works shall he do, because He's with the Father.* He further stated that *whatever we shall ask in His name, he will do.* Though we are in this world, we are not of it; therefore, we can change things. What are we waiting for? God still answers prayer.

Topic Selection

The researcher, having always had a keen interest or sensitivity regarding the concept of “prayer,” knew that “prayer” would be the focal point for this study from the initial stages of this program. She is actually an intercessor (or pray-er) and believes strongly in the power of prayer. There was not much deliberation or ‘conferring with flesh and blood’ as to what the topic of study would be. It was a given for the researcher.

Furthermore, the ministry focus for this study has been selected largely from the researcher's spiritual pilgrimage, more specifically because of her vocation within her context. Presently, she serves as the Training Specialist at the Partner Services Center (PSC) at Kenneth Copeland Ministries, training Prayer Ministers, Customer Service Representatives, Mail Processing Representatives, and others as deemed necessary by the Ministry. The researcher has actually witnessed representatives from various prominent ministries and/or churches come to KCM to observe the state of the art prayer ministry, which is the impetus for this study: to examine the characteristics and behaviors of effective prayers ministers in order to organize specific information to be used as a resource for those in prayer ministry.

The Context

The site selection for this study is Kenneth Copeland Ministries, a Word of Faith Ministry, located in Ft. Worth, TX. For over forty years, Kenneth Copeland Ministries (KCM) has been one of the forerunners in teaching the principles of faith to virtually meet the needs of a worldwide population declaring that *Jesus is Lord*. Kenneth Copeland Ministries was birthed in September, 1967, with Brother Copeland learning exponentially through on-the-job training while on the flight crew for Oral Roberts' Ministry, attending all the tent meetings and crusades during that time. Similarly, the researcher has been divinely appointed within this context, also learning exponentially through spiritual encounters there on the property of KCM, which is primarily a media-based teaching ministry. The researcher is the Training Specialist for the Partner Services Center, training all new hires who will work in the areas of Prayer Ministry,

Customer Services (including Prison Ministry Response), and Mail Processing, along with training current employees across the Ministry who may need refresher training on particular areas as deemed necessary by the Ministry. KCM is committed to bringing people the uncompromised Word of God. When the phrase “We’re here for you,” is used as a promotional tagline, they mean it in everything sense of the word in everything that they do, say, preach, broadcast, and/or minister around the world. They make “faith” a way of life. As an employee, it is obvious that every decision that is made is based on the Word of God.

Ft. Worth, Texas

Kenneth Copeland Ministries is located in Ft. Worth, TX, and according to the US Census 2000 Report its population is 534,694: 263,720 males and 270,974 females. The median age is 30.9, with the population spread resembling the bell curve. The racial make-up of the city consists of 62% Caucasians, nearly 30% Hispanics, and over 20% African Americans (Blacks), with the remaining races inclusive of Asians, Native American Indians or Alaskan Natives, Islanders, and those of two or more races.¹ In considering the households by “type,” over 65% of the total households are “family” households (meaning, married-couple family, with own children under 18 years of age, or a female householder with no husband present, with own children under 18, as well) and nearly 35% “non-family” households (meaning, householder living alone or over 65 years of age or households with individuals under 18 years of age). Nearly 56% of the

¹ *Demographic Statistics: Ft. Worth, Texas*, Internet, available from <http://fortworth.texas.com/demographics.html> accessed 15 October 2011.

population consists of home owners, and just over 44% are renters. The average household size of owners is 2.84; whereas, the average household size of renters is 2.44.²

The 2000 US Census also revealed the following data: in considering economic characteristics, the median household income is roughly \$37,074 with a Per Capita Income of \$18,000. The *In Labor Force* is just over 64%, with families below the poverty level, nearly 13%. The educational attainment of the population 25 years of age and older is reflected herein: 24%, High School Graduates; 5%, with Associate Degrees; 15%, with Bachelor's Degrees; and over 7% at the Graduate or Professional level.³

Newark, Texas

More specifically, Kenneth Copeland Ministries, also known as Eagle Mountain International Church (EMIC), resides in the town of Newark. During the 2000 US Census, the population of Newark was 887. The racial make of Newark is nearly 90% Caucasian, .23% African American (Black), .56 Native American, .45% Asian, 7.5% from other races, and 1.24% from two or more races. The Hispanic population (or Latino of any race) was nearly at 11% of the population. Out of thirty-five percent of the households from the total population, nearly 42% had children under the age of 18 living with them, with over 58% being married couples living together, 11% had female householders with no husband, and 26% were non-families. Over 20% of all households were made up of individuals, and nearly 7% had someone living alone who was 65 years

² *Fort Worth Population and Demographics*, Internet, available from <http://fortworth.areconnect.com/statistics.htm>, accessed 15 October 2011.

³ *Demographic Statistics: Ft. Worth, Texas*, Internet, available from <http://fortworth.texas.com/demographics.html> accessed 15 October 2011.

of age or older. The average household size was 2.82, and the average family size was 3.23. The median age was 32, and for every 100 females, there were 93.2 males. For those females over the age of 18, there were nearly 96% males. The median income was \$34,750, and the median income for a family was \$39,028. The Per Capita income was \$14,330. Over 11% of families and nearly 12 % of the population were below the poverty line, which is inclusive of 11% of those under the age of 18 and 21% of those, 65 or older.⁴

Kenneth Copeland Ministries

One of the largest faith-based ministries in the world, Kenneth Copeland Ministries (KCM), went into collaboration with the United Theological Seminary (UTS) to form a Focus Group called the *Kenneth Copeland Scholars* with classes having begun in August, 2010. Through this union, the ministry and the seminary united to provide practical hands-on experiences for students entering the doctor of ministry program particularly in the areas of preaching and media. Students are to gain practical experience in building and growing their area(s) of ministry to positively influence their various communities, namely in terms of social media, television ministry, a ministry magazine, and preaching faith that imparts practical knowledge to the listeners.

Millions of dollars are invested in providing financial support and other means of assistance to more than 100 ministries and agencies in over 120 countries regularly, which includes churches, evangelical outreaches, orphanages, programs for youth, and rehabilitation centers. In sharing the uncompromised Word of God, focusing on faith,

⁴ *Get Newark, TX Demographics*, Internet, available from <http://www.texas-demographics.com/newark-demographics>, accessed 15 October 2011.

love, healing, prosperity, and restoration, KCM utilizes an array of media venues, incorporating television, the Internet, books, audio/video materials, and a monthly magazine. The national coverage of the television ministry also extends to over 70 nations worldwide reaching a potential audience of roughly around 965 million people. The free monthly publication, the *Believer's Voice of Victory (BVOV)* magazine has a circulation of over 500,000. Additionally, KCM provides on a regular basis free resource materials for over 50,000 inmates, as well as, answering more than a million letters annually, encouraging them and responding to the spiritual needs of callers each month through its 24-hour prayer line. Through the years of its establishment, KCM has had more than 60 million people to respond to the message of salvation through the efforts of the Ministry.

For purposes of this study, the researcher has included parts of KCM's Statement of Faith and all of the Mission Statement due to their importance to an employee and their relevance to ministry, and more specifically, to Prayer Ministry. There are also those parts that deviate somewhat from the norm, and they are as follows:

Statement of Faith

- We believe the Bible in its entirety to be the inspired Word of God and the infallible rule of faith and conduct.
- We believe in the resurrection of the dead, the eternal happiness of the saved, and the eternal punishment of the lost.
- We believe in sanctification through the Word of God and by the Holy Spirit, and we believe in personal holiness, purity of heart and life.
- We believe in divine healing, through faith in the Name of Jesus Christ, and that healing is included in the Redemption.
- We believe in water baptism, in the Baptism in the Holy Spirit as distinct from the New Birth, in speaking with tongues as the Spirit of God gives utterance (Acts

2:4), in the gifts of the Spirit, and the evidence of the fruit of the Spirit. We believe that all of these are available to believers.⁵

Mission

The mission of Kenneth Copeland Ministries and Eagle Mountain International Church is to teach Christians worldwide who they are in Christ Jesus and how to live a victorious life in their covenant rights and privileges. The fulfillment of that mission takes place when those believers become rooted and grounded enough in God's Word to reach out and teach others these same principles.

- We are called to lead people, primarily born-again believers, to the place where they operate proficiently in the biblical principles of faith, love, healing, prosperity, redemption and righteousness, and to the place where they can share those principles with others.
- We are called to assist believers in becoming rooted, grounded, and established in the Word of God by teaching them to give God's Word first place in their lives (Colossians 1:23, Psalm 112).
- We are called to reveal the mysteries, the victorious revelations of God's Word, that have been hidden from the ages (Colossians 1:25-28).
- We are called to build an army of mature believers, bringing them from milk to meat, from religion to reality. We are called to train them to become skillful in the word of righteousness, to stand firm in the spiritual warfare against the kingdom of darkness (Hebrews 5:12-14, Ephesians 6:10-18).
- We are called to proclaim that "*Jesus Is Lord*" of Kenneth Copeland Ministries, Eagle Mountain International Church and staff on a worldwide scale through the local church and the use of television, campaigns, conventions, books, recordings, and personal correspondence and is multiplied through the financial support of other ministries of like purpose.⁶

The Statement of the Problem

During the researcher's tenure at KCM, she has observed many ministries come onsite to examine the practices of a state of the art Prayer Ministry, which was modeled after the Prayer Ministry at Oral Roberts University. However, the problem that exists is a dearth of knowledge (or information) available in the body of literature pertaining to

⁵ *About KCM, What We Believe*, Internet, available from http://www.kcm.org/about/index.php?p=what_we_believe, accessed 3 August 2011.

⁶ Ibid.

prayer ministry. When reviewing the literature available on prayer, a holistic view of specific characteristics and/or behaviors for prayer ministers was not identified —thus, the impetus for this study.

As a result of this study, specific information has been organized to contribute to the body of literature on prayer, as well as, to be used as a resource by those in prayer ministry, namely, prayer ministry administrators, church leaders, and independent prayer warriors. In their efforts to develop prayer ministries, they will be able to identify specific individuals in their various entities or scope of ministry, or in the case of prayer warriors —search within themselves and make specific changes, as deemed necessary, utilizing the characteristics and/or behaviors identified and examined herein.

The Purpose of the Study

The purpose of this study was to identify and examine the characteristics and behaviors of effective prayer ministers at Kenneth Copeland Ministries (KCM), Eagle Mountain International Church (EMIC), and independent prayer warriors in order to contribute to the body of literature on prayer and to bring a better understanding to prayer ministry, and more specifically, the characteristics and behaviors expected of prayer ministers.

Research Questions

There were seven central research questions that were used to direct the focus of this study, namely:

- 1) What are the characteristics of effective prayer ministers?
- 2) What behaviors are common of effective Prayer Ministers?

- 3) What is the profile for Prayer Ministers of long standing?
- 4) What does it actually mean “to pray”?
- 5) How is it determined that “the effectual fervent prayers of the righteous availeth much?”
- 6) What type of training is provided for Prayer Ministers?
- 7) What is the heart of the leader of the Ministry as it pertains to praying for people?

Definitions of Key Terms

The following definitions were used as key terms throughout this study:

1. *Minister, Ministry* – a distinctive biblical idea that means “to serve” or “service.” In the Old Testament, the word “servant” was used primarily for court servants (1 Kings 10:5; Esther 1:10). During the period between the Old and New Testaments, it came to be used in connection with ministering to the poor. This use of the word is close to the work of the seven in waiting on tables in the New Testament (Acts 6:1-7). In reality, all believers are “ministers.”⁷
2. *Prayer* – communication with God. Because God is personal, all people can offer prayers.... Effective prayer must be a scripturally informed response of persons saved by grace to the loving God who can hear and answer on the basis of Christ’s payment of the penalty that sinners deserved. As such, prayer involves several important aspects: faith, worship, confession, adoration, praise, thanksgiving, dedicated action, request, and effectiveness.⁸

In the Bible prayer is the spiritual response (spoken and unspoken) to God, who is known not merely to exist but to have revealed himself and to have invited his creatures into communion with himself. Thus prayer covers a wide spectrum of addressing and hearing God, interceding with and waiting for the Lord, and contemplating and petitioning our Father in heaven.⁹

⁷ Ronald F. Youngblood, Herbert Lockyer, Sr., F. F. Bruce, and R. K. Harrison, *Nelson’s New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995).

⁸ Ibid.

⁹ J. D. Douglas and Merrill C. Tenney (Revised by Moises Silva), *Zondervan Illustrated Bible Dictionary* (Grand Rapids, MI: Zondervan, 1987).

3. *Teaching* – the act of instructing students or imparting knowledge and information. As used in the New Testament, the concept of teaching usually means instruction in the faith. Thus, teaching is to be distinguished from preaching, or the proclamation of the gospel to the non-Christian world. Teaching in the Christian faith was validated by Jesus, who was called “Teacher” more than anything else.

Since sound instruction in the faith is essential to the spiritual growth of Christians and to the development of the church, the Bible contains numerous passages that deal with teaching.... Sound teaching was a concept deeply engrained in the Jewish mind since Old Testament times.¹⁰

The remainder of the study will follow accordingly: Chapter One illustrates the ministry focus; whereas, Chapter Two expounds upon the review of pertinent literature relevant to the study. Chapter Three discloses the theoretical foundations, which include the biblical, historical, and theological foundations of prayer. Chapter Four explains the research methodology that was used for this study. Chapter Five reveals the results of the study in terms of the field experience. Chapter Six divulges the researcher’s reflection, a summary, a conclusion, recommendations for further research, and a brief section outlining guidelines for best practices in prayer ministry.

¹⁰ Ronald F. Youngblood, Herbert Lockyer, Sr., F. F. Bruce, and R. K. Harrison. *Nelson’s New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995).

CHAPTER ONE

MINISTRY FOCUS

For the eyes of the Lord are upon the righteous (those who are upright and in right standing with God), and His ears are attentive to their prayer....

1 Peter 3:12 (Amplified Bible)

The Researcher

During the holiday season of 1961, a couple knelt before God and prayed, asking Him to bless them with a child, after having had several miscarriages. If God were to bless them with this child, they vowed to dedicate that child back to Him, as Hannah did in I Samuel 1:11. Mark 11:23 tells us that *you can ask what you will, and if you believe and not doubt in your heart, it will be done for you* (paraphrased). Needless to say, nine months later, the researcher, herewith, made her debut, and for purposes of this study will continue to hereby be referred to as “the researcher.” The pleased, fulfilled parents were sure to their word; they followed through with their end of the bargain, just as they had promised. They dedicated this child’s life back to the Father, to God Almighty.

The researcher relishes the opportunities provided her to re-present Christ in ALL that she does (i.e., her “witness,” especially at speaking engagements, on the job, at home around family and friends, in the grocery store, at ball games, at social functions..., wherever she is). The researcher does not and cannot separate her Christian walk from her everyday walk of life. She believes that one should always be ready, in a moment’s

notice, to share Jesus Christ with those who are inquisitive about the song that's within her heart. First Peter 3:15, from the Message translation, says to ... *be ready to speak up and tell anyone who asks why you're living the way you are, and always with the utmost courtesy.*

The researcher's constant prayer comes from Psalm 139:23-24: *Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting,* and she usually ends by praying that she will someday stand before the Father and hear those famous words as noted in Matthew 25:21, *Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

In a KCM brochure entitled “*Understanding Ministry*,” Copeland answered the question as many have asked: “*Am I called to ministry?*” He answered, “*Yes!*” Copeland believes that all born-again believers are called to ministry with a reference to 2 Corinthians 5:18-19 where God has given believers “the ministry of reconciliation” (i.e., reaching those they come in contact with). He further stated that the walls that divide us, which include every kind of prejudice, must be torn down in order to get the job done that we, as the Body of Christ, have been called to.¹

Brother Copeland further recognized those who are call by Jesus Christ to stand in particular offices of ministry, and they have been identified in Ephesians 4:8-11, where Jesus gave the five ministry gifts to mankind, which we call the fivefold ministry: apostles, prophets, evangelists, pastors, and teachers. The researcher definitely has

¹ Kenneth Copeland Ministries, *Understanding Ministry*, Ministry brochure (Ft. Worth, TX: Kenneth Copeland Publications).

confirmed her role as a teacher, not just professionally, as was her vocational calling, but rather her ministry, as well.

Regarding her ministry, the researcher asks, as did Rick Warren in *The Purpose Driven Life*: *What is our role or purpose in life? What are we here for?*” When speaking to various audiences, she tends to take a moment and ask how many people have heard of the book, *The Purpose Driven Life*.² Depending on the audiences, she has gotten various responses. The next question that generally follows is: *What’s the very first line of the book, the narrative, that is?* Very few have actually been able to answer that question. The researcher then pauses to say, “The very first line of the book reads, ‘It’s not about you.’ Selah,” advising them to pause and think about that.

Therefore, according to Warren, the ultimate goal of the universe is *to show the glory of God*.³ The glory of God is actually who He is; it is the very essence of His nature, the weight of His importance, the radiance of His splendor, the demonstration of His power, and the atmosphere of His presence. Everything created by God reflects His glory in some way, form, or fashion.

Warren also expounds upon how we actually are to bring God glory by the following: 1) worshipping Him, which is our very first responsibility to Him; 2) obeying Him, believing Him, and belonging to and learning to love His family; 3) becoming like Jesus in the way we think, feel, and act, as noted in 2 Corinthians 3:18, *As the Spirit of the Lord works within us, we become more and more like Him and reflect His glory even*

² Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002).

³ Ibid.

more (i.e., spiritual maturity); 4) serving others with our gifts; and 5) telling others about Him.⁴ Living for the glory of God requires a change in one's priorities, one's schedule of activities, the relationships that one has, and merely a sacrifice of everything in one's life. This book made a big impact upon the researcher's spiritual life. It put "things" in perspective for her, in a different focus than before. The focus was no longer on self, but rather, on God; it is all about Him and bringing Him glory.

An Overview of Ministry

In describing the researcher's ministry, she has learned that *the motive of ministry*⁵ or the premise behind the very purpose of ministry is *love*. John 13:34-35, NLT, reminds us that Jesus said, "*I give you a new commandment: that you should love one another. Just as I have loved you, so you too should love one another. By this shall all [men] know that you are My disciples, if you love one another [if you keep on showing love among yourselves].*" Christians are to have love for God, the Church, and for a lost world.⁶

The nature of the researcher's ministry is *service*.⁷ Ministry basically means to serve others, as noted in Mark 10:45. Jesus is the researcher's role model for ministry, according to 2 Corinthians 4:5. It is important to fully utilize, to the fullest, the Word of God and one's prayer life as tools for the ministry, just as Jesus did when he walked this

⁴ Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002).

⁵ David Wiersbe and Warren W. Wiersbe, *Making Sense of the Ministry* (Chicago: Moody Press, 1983), 35.

⁶ Raymond C. Ortlund, "A Biblical Philosophy of Ministry, Part 1: Priorities for the Local Church," *Bibliotheca sacra* 138, n. 549 (1981): 3-12.

⁷ David Wiersbe and Warren W. Wiersbe, *Making Sense of the Ministry* (Chicago: Moody Press, 1983) 34.

earth, as well as the Garden of Eden experience that Adam and Eve were exposed to.

The researcher marvels at the song by Donald Lawrence, *Back to Eden*⁸ because she believes so very strongly in getting back to having that type of relationship with God that He intended from the very beginning of the earth, where we live in the BLESSING.⁹

It is very important that while ministers are developing their gift(s), they must cultivate their spirit man by spending time in the Word of God, praying at all times, yielding themselves to the Master, obeying the Word of God, keeping their lives clean, and being available for God to use at all times. It is also imperative that they follow the example set by Jesus. Therefore, in ministry it is important to allow God to use every gift, talent, experience, phase of training, every issue in life, along with any other venues in ministers' endeavors to serve others and bring Him glory.

The foundation of ministry is *character*.¹⁰ Proverbs 4:23, NLT, states, "*Above all else, guard your heart, for it affects everything you do.*" It is also essential to continually develop Christian character, and by doing so, the heart and mind of a servant are renewed, according to Romans 12:1-2. Character is both developed and revealed by the tests of life, and ALL of life seems to be a test. Not a test from God, but rather an opportunity to prove our love, dedication, and commitment to Him. God is constantly watching our

⁸ Donald Lawrence, *Back to Eden*, Song, Internet, available from <http://www.metrolyrics.com/back-to-eden-lyrics-donald-lawrence.html>, accessed 10 August 2011.

⁹ Kenneth Copeland. *The BLESSING of the Lord Makes Rich and He Adds No Sorrow with It* (Ft. Worth, TX: Kenneth Copeland Publications, 2011).

¹⁰ David Wiersbe and Warren W. Wiersbe, *Making Sense of the Ministry* (Chicago: Moody Press, 1983), 32.

responses to people, problems, successes, failures, conflict, illness, disappointments, and even the weather, among other things.¹¹

The measure of ministry is *sacrifice*.¹² A basic law of nature is that there must be death before there can be life, just as the grain of wheat must fall into the ground and die before it can bear much fruit, according to John 12:23-28. Death (a sacrifice) comes before life. Whereas, one of the researcher's favorite verses of scripture must be cited here, Galatians 2: 20: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (KJV)*

Ministry Nuances That Have Evolved

The researcher's theology of ministry has established the very foundation of her faith. Job 12:10 states: *It is God who directs the lives of His creatures; everyone's life is in his power,* and according to Psalm 138:8 (NIV), *The Lord will fulfill His purpose for me.*

Three paramount scriptures lay the very foundation for her ministry: Jeremiah 29:11 (The Message) states: *This is God's Word on the subject: ".... I know what I'm doing. I have it all planned out —plans to take care of you, not abandon you, plans to give you the future you hope for."* Philippians 3:12-14 (The Message) share the researcher's exact sentiments as Paul did, *"I'm not saying that I have this all together, that I have it made. But I am well on my way, reaching out for Christ, who has so wondrously reached out for me. Friends, don't get me wrong: By no means do I count*

¹¹ Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002).

¹² David Wiersbe and Warren W. Wiersbe, *Making Sense of the Ministry* (Chicago: Moody Press, 1983), 32, 36.

myself an expert in all of this, but I've got my eye on the goal, where God is beckoning us onward—to Jesus. I'm off and running, and I'm not turning back” because “... we know that God causes all things to work together for good to those who love [Him], to those who are called according to His purpose,” Romans 8:28, New American Standard Bible.

The researcher’s present ministry varies from circumstance to circumstance, depending on where she finds herself—more importantly, where God has placed her to do His will, whereby she also has an understanding of her assignments, which may consist of any or all of the following at any given moment: the ministry of teaching (training and administration), the ministry of out-reach, the ministry of helps, the ministry of encouragement and motivation, ministry for the sick and shut-in, the ministry of healing, ministry of exhortation, and the ministry of grief, suffering, and compassion.

Singleton’s Servant Leadership Model of Ministry

The researcher’s every day walk in life almost always consists of hands-on ministry or the application of practical theology in way. Several examples are noted below:

- Ministry of Encouragement – offering words of encouragement or just rendering acts of kindness to build up fellow constituents.
- Ministry to the Sick and Shut in – visiting and ministering those in the hospital, at home, and/or in nursing homes (e.g., singing, praying, and reading specific or appropriate healing scriptures to them).
- Ministry of Grief, Suffering, and Compassion – being an anchor of support or a pillow of strength.

- Ministry of Helps – being there for those who are in need of assistance in whatever capacity is needed at the time.
- Ministry of Exhortation – building others up with words of encouragement and sharing personal experiences.
- Ministry of Teaching – teaching the uncompromised Word of God by any means necessary.
- Ministry of Training – being able to train others or prepare them in a particular skill, and more specifically toward spiritual development, whereby one can employ interpersonal/communication, leadership, and organizational skills. Encouraging others to seek the face of God and become passionate followers of Christ.
- Ministry of Administration – functioning effectively as God appoints leaders who delegate portions of the job to well qualified individuals who are given tasks at their level of ability or functionality. Effective leaders (administrators) ensure that everything is done decently and in order, in a proper, fitting manner that will bring glory to God with sensibility, not insensitivity; consistency, not discord; and guidance, not irresponsibility. The researcher sees administration as a spiritual aspect, rather than practical, being more concerned about people, not process and procedures.
- Ministry of Motivation – motivating others to be all that God has called them to be, working or doing whatever endeavor as unto the Lord.

From the aforementioned areas of ministry, the researcher developed the

Singleton's Servant Leadership Model of Ministry to include the areas of ministry that she is involved in, identifying areas of service. See Figure 1.1.

The researcher's prayer has always been to be available to be used by God as He deems necessary. The researcher believes that life should be a continual experience of transformation, growing from faith to faith and glory to glory. One should be able to look over his life and see progress from where he has come and see significant growth.

The Holy Spirit is continually working within each of us to give us direction as to how to perfect the ministry that God has given us. Since the initial submission of the Spiritual Autobiography, the researcher began to envision things differently; it was as if she were looking through a different set of lenses. The meaning of things had taken on a whole new perspective; her interpretation of things was on a different level, and her overall spiritual life had taken a new form, a new shape—a total transformation. A new intimacy with The Father was established; a greater personal prayer life has developed, a different type of longing to be closer to The Father has ensued, a new accountability has been established, and an overall appreciation for the role of the triune Godhead in her life and ministry has broadened her horizons.

An obvious heightened sense of theology, along with a heightened sense of stewardship in regard to the researcher's accountability to God, man, and herself has been evident to the researcher, which has added greatly to her knowledge of the Kingdom of God. The more she learns, the more she realizes that she doesn't know; therefore, there is a keen sense of eagerness to learn and know more. A greater awareness of being a more positive representation to the body of Christ and to the world at large, has become

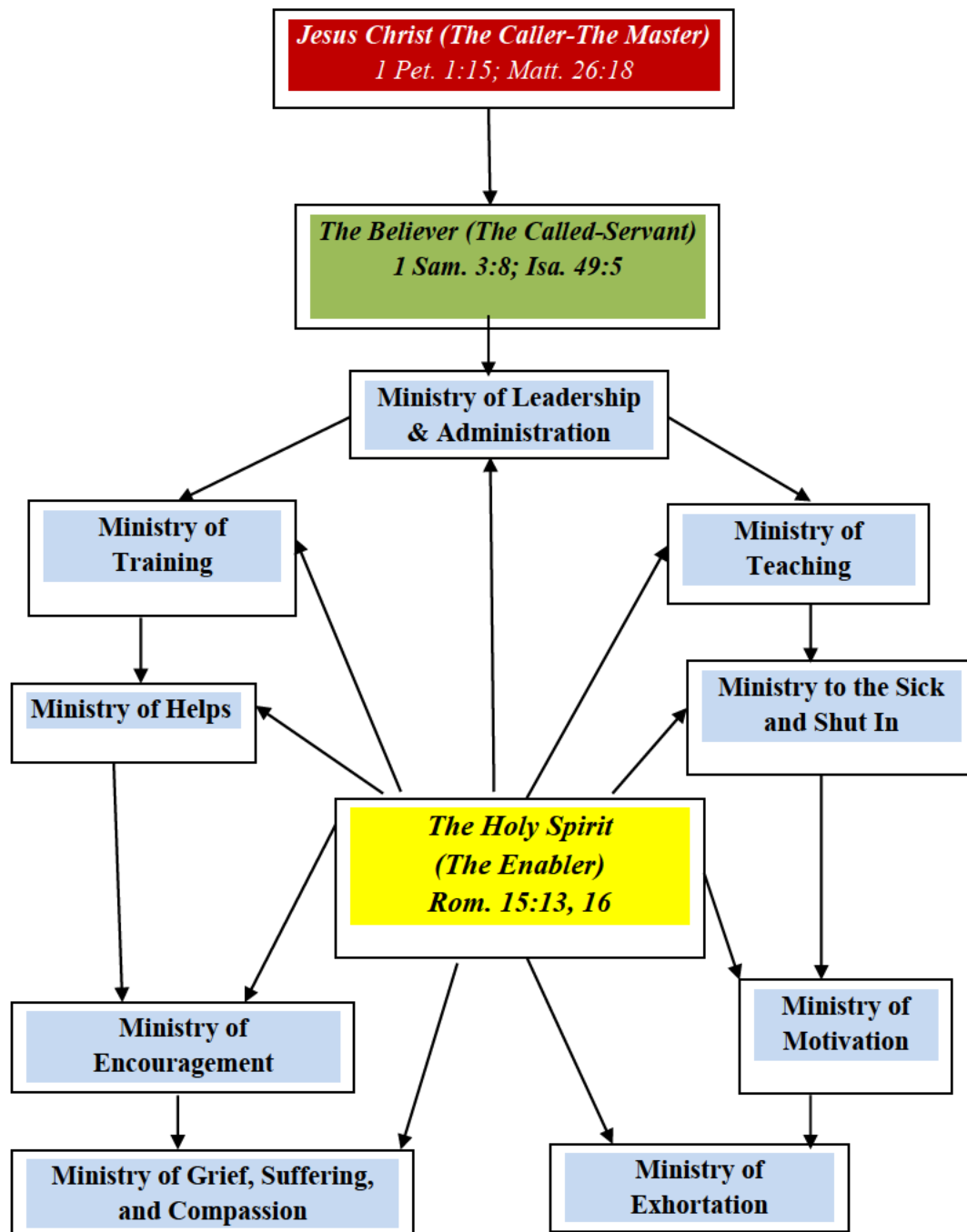


Figure 1.1: Singleton's Servant Leadership Model of Ministry

Source: D. Singleton, 2010

paramount, in the greater sense of the word “respect” that has surfaced for God’s creation, particularly, in relation to one’s health. The researcher’s purpose in the Kingdom of God has taken on a whole new perspective to the researcher. John stated in 3 John 2: *Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth. (KJV)* In all actuality, there is a more divine spiritual awareness within her, showing holistic development in the areas of physical, spiritual, and fiscal prosperity.

The researcher is discovering that there is a greater call on her “teaching” ministry, and it is not to be regarded lightly, which she had camouflaged in times past, as being a motivational speaker. It is not just a matter of disseminating knowledge or speaking about what The Word of God says, but rather making a priority of teaching the uncompromised Word of God in season and out. Her ministry has definitely gone to another level. The researcher is now focusing more on developing the whole person in line with scripture, a holistic perspective, if you will. She now has a responsibility to carry out the call of God on her life portraying the best Christ-like example, re-presenting Him and bridging scripture with the then and now, history with contemporary, sharing what the scripture meant in its original context during historical times with present day occurrences and showing how it, scripture, that is, is applicable, and even critical, in these last days. As the researcher’s spiritual skills are being developed, all the more, she steps back and allows scripture to come alive deep within her, to become a part of her entire being. She now has a greater appreciation of the relativity of the scripture being taken into consideration in regard to its context, the historical application, and cultural application, as well. There is also a positive reception for the universality of scripture

taking place within her. The researcher continues to develop as a servant leader, following the footsteps of Jesus.

Due to a certain turn of events in her life, the researcher understands fully Jonah's experience in the belly of the fish along with Paul's experience on the road to Damascus. She has been told all her life that God has a call on her life, and she initially took it lightly, or camouflaged it as "motivational speaking." Thus, the impetus for seeking the doctorate in ministry: to follow the call of God on her life and be more prepared academically, from a more scholarly, theoretical perspective (inclusive of biblical, historical, and theological foundations, as well).

The researcher's ministry has been, and is even more so now, about touching lives, making a difference in the lives of people, giving people substantive measures whereby they can leave a conference or meeting and bring the Word of God, itself, to life, making it applicable to their present situations and/or circumstances. It means nothing to the researcher, if lives are not touched and/or even changed. People should benefit from the Word of God being spoken; lives should be and can be changed, simply by the renewing of their minds to the Word of God. People should enjoy life, as Jesus said in John 10:10: *I came that they may have and enjoy life, and have it in abundance (to the full, till it overflows)*. A minister's responsibility is to teach his/her flock or those he/she comes in contact with, how to enjoy that life that Jesus talked about, telling them how to enter into that realm of thinking, that mode of living. It is the researcher's desire to lead and/or live by example and teach others how to pray God's Word; it will not return void. Moreover, believers must recapture God's initial intent for mankind from the Garden of Eden

experience, whereby we learn to live in the BLESSING that God has prepared for us since the beginning of time.

CHAPTER TWO

REVIEW OF LITERATURE

Truly I tell you, whoever says to this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him. For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it].

Mark 11:23-24 (Amplified Bible)

Prayer: Your Foundation for Success

Early in his ministry, Kenneth Copeland learned a fundamental lesson: for any endeavor to be successful, it had to be backed by prayer. The aim in prayer, he continued, was to be effective. Jesus knew how to pray and spent numerous hours in solitude away from the crowds praying and fellowshiping with the Father, which prepared Him to minister effectively. Copeland reminded us that Jesus is our example, and as a believer, we can achieve the exact, same results, just as Jesus did during His earthly ministry once we establish a deep, sincere prayer life with the Father. Copeland cited John 14:12 where Jesus said, *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.* Copeland set out to create an awareness of the importance of prayer and to help believers understand the basic principles of prayer to strengthen their relationship with the Father. Establishing a solid

foundation from the Word of God and understanding its purpose in prayer, one actually learns how to pray and get results.¹

The Ministry of Jesus

Higle developed a twenty-six lesson study of the life of Jesus Christ with the intent of providing a guide for those believers who desire to seriously study Jesus' life that ultimately would lead them into a closer relationship with Him. Jesus' love was disclosed in each of the following steps of His journey to the cross: Preexistence through Childhood, the Beginning of the Earthly Ministry, the Great Ministry in Galilee, the Expansion Outside Galilee, the Later Ministry in Judea, the Later Ministry in Perea, the Last Week in Bethany and Jerusalem, Final Steps to the Cross, the Resurrection, and His Return to Glory. Five sections were used to provide resources for this study: Luke's Prologue, the Preaching of John the Baptist, Jesus Again Teaches About Prayer, Two Parables on Prayer, and the High Priestly Prayer of Jesus.²

Slightly revised from a chapter of a book, Achtemeier shared how the Gospels take the identity of Jesus (i.e., what He did, what He said, what happened to Him, who He was, and the significance of His name) and provide the possibility and promise of ministry in Jesus' name for Christians today.³ Similarly, Auvinue also revealed what Jesus of Nazareth taught about prayer with particular emphasis on the Gospel texts

¹ Kenneth Copeland, *Prayer: Your Foundation for Success* (Ft. Worth, TX: KCP Publications, 1983).

² Tommy C. Higle, *Journey to the Cross: A Study of the Life of Jesus Christ*, The Journey Series (Marietta, Oklahoma: Tommy Higle Publishers, 2009).

³ Paul J. Achtemeier, The Ministry of Jesus in the Synoptic Gospels, *Interpretation* 35, no. 2 (1981): 157-169.

referencing external circumstances, prayer texts, intercessory prayer, and grounds for God's answering, institutionalization of prayer, and the connotation of prayer.⁴

Achtemeier also expounded upon the ministry of Jesus as depicted in the gospels whereby their major focus was the life of Jesus: what He did, what He said, what happened to Him, who He was and His significance, particularly in considering Jesus' role as Savior. Achtemeier noted that the elements of Jesus' presentation offered in turn resources for pastoral ministry to others. Achtemeier recorded how Luke made it clear that Jesus was the fulfillment of the promises of God from the Old Testament. Luke, on the other hand, was unwilling to cast John the Baptist in the role of Elijah because he wanted nothing to divert attention from the fact that Jesus was, in fact, the fulfillment of Old Testament faith. The author here made mention as to how Jesus used parables, but when He "wanted to communicate detailed theological truth, he did so in the form of straight-forward sayings." The researcher associated this type of exposition to his model of the Lord's Prayer, as well.⁵

Christians, according to Charles Capps, have an advocate in heaven interceding for us, and we have a vital role to play in the present-day ministry of Jesus, our intercessor. Capps described how praying for others was, in essence, a dynamic spiritual weapon, and he further explained why God needs us to activate His Word in the earth. Capps further advised us to use the Word of God as the Sword of the Spirit and to continually pray in the Spirit, which he explained how vitally important it was to intercede.

⁴ V. Auvinue, *Jesus' Teachings on Prayer* (Abo: Abo Akademi University Press, 2003).

⁵ Paul J. Achtemeier, The Ministry of Jesus in the Synoptic Gospels, *Interpretation* 35, no. 2 (1981): 157-169.

Capps concluded that Jesus needs us to represent His power to those here on earth during our spiritual journey, and that we are not alone. We have Jesus, our intercessor.⁶

The New Testament teachings are rooted and grounded in the Old Testament and also in the Jewish heritage of early Christianity, including, but not limited to, Jesus and prayer in His Jewish context, His laments in the passion narratives, early hymns and creeds about Christ, Pauline prayers, and praises of the risen Christ as revealed in Revelation. At the end of each chapter, suggestions for thinking, praying, and acting were included.⁷

There are seventeen references to Jesus at prayer in the Gospels, and they have been divided into four groups: 1) Prayers at critical moments in His life (i.e., His baptism, the choice of the apostles, the confession of his being the Messiah, His transfiguration, before the cross at Gethsemane, and on the cross); 2) Prayers during His ministry (i.e., before the conflict with the Jewish leaders, before providing the Lord's Prayer, when Greeks came to Him, and after feeding the 5,000); 3) Prayers at his miracles (i.e., healing the multitudes, before feeding the 5,000, healing a deaf-mute, and raising Lazarus); and 4) Prayers for others (i.e., for the eleven, for the whole church, for those who nailed Him to the cross, and for Peter).⁸

An Overview of Prayer

⁶ Charles Capps, *Jesus, Our Intercessor* (Tulsa, Oklahoma: Harrison House, 1994).

⁷ D. J. Harrington, *Jesus and Prayer: What the New Testament Teaches Us* (Ijamsville, MD: Word Among Us Press, 2009).

⁸ J. D. Douglas and Merrill C. Tenne, (Revised by Moises Silva). *Zondervan Illustrated Bible Dictionary* (Grand Rapids, MI: Zondervan, 1987).

Homer W. Hodge compared E.M. Bounds to John Wesley saying, “John Wesley once said, ‘The world is my parish,’ [whereas] E.M. Bounds prayed as if the universe was his zone.” Bounds described prayer as the builder’s blueprint and continued onward with:

Blessed is the church whose leaders are men of prayer. Happy is the congregation that contemplates the building of a church so that it will include leaders who will lay its foundations in prayer; happy is the congregation whose walls go up side by side with prayer. Through prayer, God builds churches and erects the walls of houses of worship. Through prayer, God defeats the opponents of those who are prosecuting His enterprises. Prayer favorably touches minds, even those not connected with the church, and moves them in favor of church matters. Prayer helps mightily in all matters concerning God’s cause. It wonderfully aids and encourages the hearts of those who have His work in hand in this world.⁹

Setting the foundation for success, Kenneth Copeland explained how one could develop a stronger spiritual life that would guide them toward success. He further expounded upon why it was important to pray and, more specifically, what kinds of prayers to pray to produce specific results.¹⁰ In his 10-day spiritual action plan,¹¹ Copeland defined prayer as an attitude, fellowshiping with God and communicating with Him every moment of the day, being in constant contact with the Heavenly Father. He further stated that prayer was much more than asking God for favors, and it was not an emotional release or an escape valve. He declared that God responds to faith, and that the more we spend time in His presence, the more we will become like Him. Gloria

⁹ E. M. Bounds, *Praying That Receives Answers: Secrets to Praying with Power* [formerly titled: *Obtaining Answers to Prayer*] (New Kensington, PA: Whitaker House, 1984), 89-90.

¹⁰ Kenneth Copeland, *Prayer: Your Foundation for Success* (Ft. Worth, TX: KCP Publications, 1983).

¹¹ Kenneth and Gloria Copeland, *How to Get Your Prayers Answered: Your 10-day Spiritual Action Plan* (Ft. Worth, TX: Kenneth Copeland Publications, 2011).

advised Christians to become addicted to Jesus and to make prayer a priority. Praying God's will is the only praying that will consistently and confidently bring expected results. Praying in the Name of Jesus carries ultimate authority in the spirit world, and every believer has the benefit of using the Name of Jesus in prayer. She concluded that when you use the Name of Jesus, you immediately get God's ear. It is our responsibility to pray.

Prince examined the teachings of Jesus and the Old Testament prophets to provide to the believer specific keys to biblical prayer while unlocking the answers to pertinent questions, which will help the Believer discover insight and understanding that will help him/her develop a new life as one of God's prayer warriors. He provided a guide to effective, life changing prayer.¹² Fittipaldi similarly shared how prayer was not only something that we do, though it is that, but rather it is an orientation in life, whereby it is possible to live in such a way that one relates to life's experience so that every day incidents or occurrences, themselves, become prayerful.¹³

God's promises have offered resolve to problems, strength during the trials of life, and have been a sense of inspiration for Christians. McQuade et al. provided a book of prayers based on scripture promises that were designed for private devotions or small group settings. It was their hope that Christians would draw closer to God and inspire their own prayers, praying and experiencing the truth of God's promise:

¹² Derek Prince, *Secrets of a Prayer Warrior* (Grand Rapids, MI: Chosen, a division of Baker Publishing Group, 2009).

¹³ Silvio Fittipaldi, *How to Pray Always Without Always Praying* (Notre Dame, Indiana: Fides/Claretian, 1978).

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (Jeremiah 33:3).¹⁴

Turning to God for wisdom, direction, and hope can only lead to an inspired life, according to Stormie Omartian, and more specifically, a life of prayer. The beauty of a close relationship with the Creator allows one to understand the promises of God, establish and embrace a purposeful life with meaning, and discern the will of God regarding those concerns that are unique to our spiritual journey. She used 2 Peter 1:3-4 referring to God’s divine power, having *“given us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature.”*¹⁵

Noting that it may seem easier to pray for others, Stormie Omartian came to know that God could smooth her path, calm her storms, and keep her safe and all she cared about, along with making her way simple, especially when she asked Him to carry the complexities of life for her. These things don’t just happen though, according to Omartian, at least, not without prayer.¹⁶

Omartian also encouraged Christians to pray for our nation by interceding in practical ways for the leaders of our country: to pray for protection, spiritual awakening,

¹⁴ Pamela McQuade, Toni Sortor, and John Hudson Tiner, eds. *Light for My Path: Prayers & Promises* (Uhrichsville, Ohio: Humble Creek, 2003).

¹⁵ Stormie Omartian. *The Power of Praying: Help for a Woman’s Journey through Life* (Eugene, Oregon: Harvest House Publishers, 2004).

¹⁶ Stormie Omartian. *The Power of a Praying Woman* (Eugene, Oregon: Harvest House Publishers, 2002).

and unity; to invite God comfort those in need of comfort; to ask God to bring evildoers to repentance; and to remember that the only indestructible things are God and His Word.¹⁷

Over the years, Germaine Copeland, no relation to Kenneth Copeland, has offered books that help bring hope, salvation, healing, and deliverance to those who desperately needed answers to prayers. Many have learned through her prayers, including the researcher, how to go before the Father to the Throne of Grace with confidence and with boldness. She urged us to never forget the power of prayer, for, as she put it: “It is the very foundation that enables you to go from faith to faith and glory to glory.”¹⁸

Carson also provided a collection of essays on prayer from an evangelical/Protestant Christian perspective.¹⁹ Similarly, Longenecker disclosed twelve essays on prayer, namely from the following perspectives: in the Old Testament or Hebrew Bible, in the Greco-Roman world, in Jewish life in the 1st century as background to early Christianity, in the Dead Sea Scrolls, on the canticles of Luke’s infancy narrative, on Jesus as an example and teacher of prayer in the gospels, on persevering together in prayer, the significance of prayer in Acts, on prayer in the Pauline letters, on finding yourself as intercessor, New Testament prayer from Hebrews to Jude, and prayer in the

¹⁷ Stormie Omartian, *The Power of a Praying Nation* (Eugene, Oregon: Harvest House Publishers, 2002).

¹⁸ Germaine Copeland, *Prayers That Avail Much [25th Anniversary Edition]* (Tulsa, Oklahoma: Harrison House, 1997), 10.

¹⁹ D. A. Carson, *Teach Us to Pray: Prayer in the Bible and the World* (Grand Rapids: Baker, 1990).

book of Revelation. Scott²⁰ also composed a book of prayers that have been designed to revolutionize a believer's spiritual life, but not only did the author expound upon principle rules and guidelines concerning prayer, he also shares spiritual references that assist the believer to prepare for spiritual warfare. The author focused on binding Satan and taking back everything the enemy has taken from the believer.²¹

What Is Prayer?

In defining what "prayer" was, Kenneth Copeland began by saying,

To understand what prayer is, it helps to realize what it is not. Prayer is not an emotional release. It is not an escape valve. It is much more than just asking God for a favor. Perhaps most important of all, prayer is not a religious exercise.²²

In his chapter on "Praying for Results," Copeland explained that "prayer is an attitude" that "involves more than just making requests. Prayer is communicating with God. He advised us that we can live in an attitude of prayer constantly, being in communion and fellowship with our heavenly Father every hour of the day."²³

R. A. Torrey's New Topical Textbook refers to prayer as being offered to God, Christ, and the Holy Spirit. It also notes that God hears and answers prayer. Prayer is described herein as bowing the knees, looking upward, lifting up the soul, lifting up the heart, pouring out the heart, pouring out the soul, calling upon the name of the Lord,

²⁰ Kenneth Scott, *The Weapons of Our Warfare: A Believer's Prayer Handbook* (Birmingham, Alabama: Spiritual Warfare Ministries, 2006).

²¹ R. N. Longenecker, *Into God's Presence: Prayer in the New Testament* (Grand Rapids: Cambridge, UK: Eerdmans, 2001).

²² Kenneth Copeland, *Prayer: Your Foundation for Success* (Ft. Worth, TX: KCP Publications, 1983), 8.

²³ *Ibid.*

crying out to God, drawing near to God, crying to heaven, beseeching the Lord, seeking to God, seeking the face of the Lord, and making supplication.²⁴ It further states that prayers should be offered up in the Holy Spirit, in faith, in full assurance of faith, in a forgiving spirit, with the heart, with the whole heart, with preparation of heart, with a true heart, with the soul, with the spirit of understanding, with confidence in God, with submission to God, with unfeigned lips, with deliberation, with holiness, with humility, with truth, with desire to be heard, with desire to be answered, with boldness, with earnestness, with importunity, night and day, without ceasing everywhere, and in everything for temporal blessings, spiritual blessings, and for mercy and grace to help in the time of need. Prayer should be accompanied with repentance, confession, self-abasement, weeping, fasting, watchfulness, praise, and thanksgiving. Postures in prayer include standing, bowing down, kneeling, falling on the face, spreading forth the hands, and lifting up the hands. Answers to prayer are granted through the grace of God, sometimes immediately, sometimes after delay, sometimes differently from our desire, and beyond expectation. Prayers are received by those who seek God, seek God with all the heart, wait upon God, return to God, ask in faith, ask in the name of Christ, ask according to God's will, call upon God in truth, fear God, set their love upon God, keep God's commandments, call upon God under affliction, abide in Christ, humble themselves, be righteous, and are poor and needy. Prayers are denied to those who ask amiss, regard iniquity in the heart, live in sin, offer unworthy service to God, forsake God, reject the call of God, hear not the law, are deaf to the cry of the poor, are blood shedders,

²⁴ R. A. Torrey's *New Topical Textbook* (New Kensington, PA: Whitaker House, 1996).

are idolaters, are wavering, are hypocrites, are proud, are self-righteous, are the enemies of saints, and cruelly oppress saints. Those who exemplified effective prayer lives were Abraham (Genesis 17:20), Lot (Genesis 19:19-21), Jacob (Genesis 32:24-30), Moses (Exodus 17:4-6, 17:11-13, 32:11-14), Samson (Judges 15:18, 19), Hannah (1 Samuel 1:27), Samuel (1 Samuel 7:9), Solomon (1 Kings 3:9, 12), Elijah (1 Kings 18:36-38; James 5:17, 18), Jabez (1 Chronicles 4:10), Nehemiah (Nehemiah 4:9, 15), Job (42:10), David (Psalm 18:6), Jeremiah (Lamentations 3:55, 56), Daniel (Daniel 9:20-23), Jonah (Jonah 2:2, 10), the blind man (Luke 18:38, 41-43), the thief on the cross (Luke 23:42,43), the Apostles (Acts 4:29-31), Cornelius (Acts 10:4,31), the Christians (Acts 12:5,7), Paul and Silas (Acts 16:25,26), and Paul (Acts 28:8).²⁵

Fittipaldi, in his attempt to broaden the concept of prayer from being just that of verbal formulas, community worship services, communication with God, or just work as a whole, explained the concept of prayer in order that the reality of prayer might be more fully recognized. The thesis on which his book was written was that prayer was a human reality, grounded in and is a realization of human experiences, whereby those experiences were formalized to teach humans to pray and realize all the more their humanity, while also realizing the reality of the many different forms of prayer. In this sense, prayer is not something that is done, but rather prayerfulness is an orientation in life. Therefore, the experience of prayer, though Fittipaldi was committed within the Christian tradition yet influenced greatly by other major religious traditions of the world, was explained further by means of questioning, wonder, silence, concentration, relatedness,

²⁵R. A. Torrey's *New Topical Textbook* (New Kensington, PA: Whitaker House, 1996).

perceptiveness, and grace. In conclusion, Fittipaldi suggested that the intrinsic connection among these experiences was wisdom (i.e., the search for and expression of wisdom is prayer).²⁶

Kenneth E. Hagin shared Jesus' instructions in prayer from John 16:23, 24 when He said, *And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto, have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.* When it comes to prayer based on legal grounds, Hagin listed "the seven most important things in prayer, namely 1) Pray to the Father in Jesus' Name, 2) Believe you receive when you pray, 3) Forgive if you have ought against any, 4) Depend on the Holy Spirit's help in prayer, 5) Depend upon the Holy Spirit's help in intercession and supplication, 6) Edify yourself by praying in the Spirit, and 7) Interpret your tongues in your private prayer life, as the Holy Spirit wills."²⁷ To substantiate those seven most important things in prayer Hagin referred to Romans 8:26 which tells us that *we do not know what to pray for as we ought, but the Holy Spirit helps us to pray for those things about which we are unaware and for which we do not know how to pray.* He concluded with the various principles that Jesus taught about prayer found in Matthew 6 and 7: 1) Don't pray to be seen of men, 2) Ask in faith because God responds to faith, not to 'much speaking,' 3) Pray to the Father in Jesus' Name, 4) Put the Kingdom of God first, and 5) Ask and you shall receive.

²⁶ Silvio Fittipaldi. *How to Pray Always Without Always Praying* (Notre Dame, Indiana: Fides/Claretian, 1978).

²⁷ Kenneth E. Hagin, *Bible Prayer Study Course*, Faith Library Publications, Study Course Series (Tulsa, Oklahoma: RHEMA Bible Church AKA Kenneth Hagin Ministries).

Hagin referred to the prayers of a righteous man, as found in James 5:16, and expounded upon the fact that if you are indeed born again, then you are the righteousness of God in Christ, as referenced in 2 Corinthians 5:21. Therefore, as you practice the aforementioned principles of prayer, your earnest, heartfelt, and continued prayer will make tremendous power available, dynamic in its working.²⁸

Just as there is a great deal of variety in the types of prayers included in a worship service, the *methods in which we pray* should also represent a variety. Vanderwell and Malefyt suggested the following admittedly incomplete listing of some different methods, mainly to stimulate your ideas, discussions, and planning in regard to methods of praying in worship service:²⁹

1. Extemporaneous prayer by a pastor or worship leader who must be very conscious that he/she is serving as the voice of the entire congregation and must formulate the thoughts of the prayer accordingly.
2. Formulary prayer of a historic nature, that enables the worshipers to sense their unity with worshipers of another generation and speaks about the oneness of the church across the generations.
3. Written prayer by a local leader. Many members of each congregation are gifted with ideas and words that enable them to write very meaningful prayers.
4. Unison prayers. When written prayers are printed in the bulletin or worship sheet, all worshipers are able to merge their voices together and pray in unison.
5. Open spontaneous prayer by the worshipers, whereby members of the worshiping congregation are invited to verbalize their prayer as they desire.

²⁸ Kenneth E. Hagin, *Bible Prayer Study Course*, Faith Library Publications, Study Course Series (Tulsa, Oklahoma: RHEMA Bible Church AKA Kenneth Hagin Ministries, Inc., 1992).

²⁹ Howard Vanderwell and Norma de Waal Malefyt, *Growing in Prayer*, Calvin Institute of Christian Worship Women of Faith, Bible Study Series (Grand Rapids MI: Zondervan, 1998).

6. Responsive prayers. A responsive prayer has a rhythm to it. The leader and the congregation both participate.

7. Repetitive prayers. Sometimes our praying becomes a time also for teaching others, particularly children, how to pray. Generally, the pastor speaks a brief statement, and the children repeat it. In such a case, both praying and modeling take place.

8. Bidding prayers. In this case the worship leader "bids" the worshipers to pray for a certain subject and then gives them silent time to privately pray for that subject, followed by his/her "bidding" them to pray for another subject.

Richard Foster is a Quaker who serves as the Jack and Barbara Lee

Distinguished Professor of Spiritual Formation at Azusa Pacific University who has identified twenty one *categories of prayer*, namely, as Tommy Tenney cites: Simple Prayer, Prayer of the Forsaken, The Prayer of Examen (examination), The Prayer of Tears, The Prayer of Relinquishment, Formation Prayer, Covenant Prayer, The Prayer of Adoration, The Prayer of Rest, Sacramental Prayer, Unceasing Prayer, The Prayer of the Heart, Meditative Prayer, Contemplative Prayer, Praying the Ordinary, Petitionary Prayer, Intercessory Prayer, Healing Prayer, The Prayer of Suffering, Authoritative Prayer, and Radical Prayer.³⁰

Kenneth Copeland identified six *hindrances to prayer* in his study notes from his Reference Edition Holy Bible, using Matthew 21:22 and James 4:4 as foundation scriptures. Doubt and unbelief were noted as the first hindrances, noting that doubt is the thief of God's blessings, and unbelief is believing anything other than God's Word. Two kinds of unbelief were identified: Lack of knowledge of the Word and Refusing to act on the Word. The second hindrance noted was the lack of knowledge of righteousness, and

³⁰ Tommy Tenney, *Prayers of a God Chaser: Passionate Prayers of Pursuit* (Minneapolis, Minnesota: Bethany House, 2002).

the scripture references were 1 Peter 3:12, Jam3es 5:16, and 2 Corinthians 5:17-21, which shares how everyone has the right to prayer. The third hindrance was the lack of knowledge of our right ton use Jesus' Name. The fourth hindrance was strife, with 1 Peter 3:7 and James 3:16 listed as scripture references. The fifth hindrance was the lack of knowledge of fellowship with God as noted in 1 John 1. The sixth hindrance was the lack of knowledge of the integrity of God's Word, which is His bond.³¹

Relevant Studies on Prayer

Developing an intercessory prayer ministry was the objective of Clark's thesis that focused on praying for the community, as well as, for social, economic, and political changes. The results showed that increased knowledge and understanding of the biblical mandate to pray enhanced enthusiasm and the level of commitment at the Columbus House of Hope Church in Columbus, Georgia.³²

A prayer ministry, through the use of cell groups, was designed and implemented by Jeremiah Tillman. Prayer guide books were used for a seven week period for the facilitator and prayer warriors. A nine-week, mid-week Bible study was used along with six sermons that were to have laid a foundation for prayer ministry that was to have

³¹*Holy Bible: Kenneth Copeland Reference Edition* (Forth Worth, TX: Kenneth Copeland Ministries, Inc., 1991).

³² Meylon Tillman Clark, *Developing An Intercessory Prayer Ministry That Focuses on Praying for the Community and Community Change* (doctoral thesis, United Theological Seminary, 2005).

enhanced and augmented existing ministries of the church. Positive results showed an increase in knowledge, growth in attitudes, and growth in spiritual development.³³

Halbert's study was used to develop and implement a prayer ministry by preaching and training eight volunteers in the following six areas (i.e., one per each session) focusing on structure, partners, fears, types, requests, and motivation. Having used quantitative analysis, the participants were shown to have developed a more disciplined and active prayer life, a greater spiritual depth and maturity, and a greater commitment to service.³⁴

Dreyer and Egan described an experiment that was conducted at Marquette University whereby the objective was to offer the opportunity for the experience of prayer. The reflection of that experience was designed to meet the need for cooperative ventures.³⁵ Another study was conducted whereby the premise established was that prayer was the key to revival, particularly at the Mount Bethel Baptist Church in Ft. Lauderdale, Florida. Each ministry in the church was restructured, whereas prayer became the priority. A six week training module was developed, as well as implemented for prayer coordinators, along with a thirteen week mid-week Bible Study. The

³³ Jeremiah Tillman, *Developing a Comprehensive Prayer Ministry in the New Light Beulah Baptist Church Using Cell Groups* (doctoral thesis, United Theological Seminary, December, 1997).

³⁴ John Robert Halbert, *Implementing A Prayer Ministry* (doctoral thesis, United Theological Seminary, May, 1997).

³⁵ Elizabeth Dreyer and Keith J. Eagan, Creative Teaching (Christian Prayer: Practice and Theory, *Horizons* 6, no. 1 (1979): 99-107.

participants developed a consistent prayer life, and they were more conscience of the value of prayer.³⁶

Longabough's study persuaded a particular community that prayer was crucial. A five-week study was taught by the minister of Hemenway United Methodist Church in Illinois, entitled "Acts 2:9: Fifty Days to Invite the Holy Spirit." The study resulted in the establishment of a prayer ministry which included boxes being placed in local businesses, whereby local customers were invited to submit their prayer requests. A prayer room was also opened to the public for several hours a day.³⁷

Thomas found the Lord's Prayer as an anchor, a refuge, and a framework to reach and contact God, particularly in turbulent times, finding resources to help him think and feel with hope. Thomas used eleven sermons to provide messages of hope, particularly after the tragedy of 9/11/2001. Paraphrasing from his sermon topics, the researcher noted how Thomas found faith at the end of the tunnel, that there did exist the possibility of having a thorough, far-reaching encounter with God, that God would set up His rule and reign in humanity, and finally that there was a difference in spirituality and religion.³⁸ In the same way, Clark, in his project to develop an intercessory prayer ministry, focused on praying for the community and community change. He proved that

³⁶ Clarence E. Glover, *The Development of a Systematic Prayer Ministry in an African American Church* (doctoral thesis, United Theological Seminary, October, 1993).

³⁷ Patricia A. Longabaugh, *Engaging the Power of Prayer to Transform the City: Helping Local Congregations Rediscover the Art of Social Holiness* (doctoral thesis, United Theological Seminary, December, 2003).

³⁸ Frank A. Thomas, *The Lord's Prayer: In Times Such As These* (St. Louis, MO: Chalie Press, 2002).

increased knowledge and understanding of the Bible mandate to pray, boosted enthusiasm and the level of commitment to engage in intercessory prayer for the community.³⁹

It was the conviction of Dreyer and Egan that Christian higher education has had this responsibility of providing the means by which one would get in touch with the Christian tradition of prayer and for reflecting upon the living experience of that tradition, covering the themes of relationship of prayer to belief, praying with scriptures, such as the Psalms, the meaning of solitude, prayer and the body, and the meaning of contemporary approaches to prayer.⁴⁰ Hinkle abdicated how the Lord's Prayer also offered a means of empowerment for the Sermon on the Mount where the community of Jesus' followers asked for what they needed to actually live the sermon. As God answered their prayer, He empowered them to live the sermon as a whole.⁴¹ Palmer, McCalmont, and Milford provided reflections on the Lord's Prayer intended as an invitation to transformation rather than a source of information. They share how Jesus' prayer opens us to the holy, teaches the faith, calls us to forgiveness, brings us peace, demands justice, makes us one, and is our life.⁴²

³⁹ Meylon Tillman Clark, *Developing An Intercessory Prayer Ministry That Focuses on Praying for the Community and Community Change* (doctoral thesis, United Theological Seminary, 2005).

⁴⁰ Elizabeth Dreyer and Keith J. Egan, *Creative Teaching* (Christian Prayer: Practice and Theory), *Horizons* 6, no. 1 (1979): 99-107.

⁴¹ M. E. Hinkle, "The Lord's Prayer: Empowerment for Living the Sermon on the Mount," *Word & World* 22, no. 1 (2002): 9-17.

⁴² G. V. Palmer, C. M. McCalmont, and B. K. Milford, *Becoming Jesus' Prayer: Transforming Your Life through the Lord's Prayer* (Cleveland, Ohio: Pilgrim, 2006).

The Lord's Prayer

Hinkle disclosed in an article how the Lord's Prayer offered a means of empowerment for the ethic that the Sermon on the Mount declared. It was revealed how Jesus' followers asked for what they needed to actually live out the sermon. He also asserted how the Lord's Prayer was a primer on mission in the way of Jesus, the Lord's Prayer, and the new definition of justice, the Lord's Prayer in Luther's catechism, the Lord's Prayer in worship, and preaching the Lord's Prayer.⁴³

A book containing some of the fruits of the Society of Biblical Literature's Working Group on 'Prayer in the Greco-Roman Period' between 1989 and 1992 consisted of two parts: part one consisted of seven articles on the Lord's Prayer and other related topics, and the second part consisted of Harding's introduction to and bibliography on the Lord's Prayer and other prayer texts.⁴⁴ Similarly, Migliore edited a book of eight essays on the Lord's Prayer in our time, God consecrated on the praises and laments of Israel, on Jewish prayers in Jesus' time, the Lord's Prayer in patristic literature, on John Calvin's teaching on the Lord's Prayer, and on the theology and ethics of the Lord's Prayer.⁴⁵ Palmer et al. also prepared a book on the reflections of the Lord's Prayer that were intended to be more of an invitation to transformation than a source of information. Included were an introduction and a leader's guide followed by a narrative

⁴³ M. E. Hinkle, "The Lord's Prayer: Empowerment for Living the Sermon on the Mount," *Word & World* 22, no. 1 (2002): 9-17.

⁴⁴ J. H. Charlesworth, M. Harding, and M. Kiley, (Editors), *The Lord's Prayer and Other Prayer Texts from the Greco-Roman Era* (Valley Forge, PA: Trinity Press International, 1994).

⁴⁵ D. L. Migliore, Ed., *The Lord's Prayer: Perspectives for Reclaiming Christian Prayer* (Grand Rapids: Eerdmans, 1993).

of how Jesus' prayer introduced us to be holy, how it teaches the faith, it calls us to forgive, it brings peace beyond our every imagination, it commands justice, brings about unity, and ultimately, is our life.⁴⁶

⁴⁶ G. V. Palmer, C. M. McCalmont, and B. K. Milford, *Becoming Jesus' Prayer: Transforming Your Life through the Lord's Prayer* (Cleveland, Ohio: Pilgrim, 2006).

CHAPTER THREE

THEORETICAL FOUNDATION

And when that time comes, you will ask nothing of Me [you will need to ask Me no questions]. I assure you, most solemnly I tell you, that My Father will grant you whatever you ask in My Name [as presenting all that I AM].

John 16:23 (Amplified Bible)

Prayer continues to be one of the mysteries of our faith; though, it is a fundamental act and a type of resolve to us believers, we have always turned to God with a certain amount of confidence and faith in Him. These mysteries are theoretical in nature, in that when we contemplate whether or not prayer can actually change God's mind or change the turn of events in life, we essentially see God's divine sovereignty employed. Though scripture does not address such inquiries, the Bible does put a particular emphasis on the simplicity of prayer. We as believers are to pray about everything and be confident that God will hear our prayers. We are to also be assured that God cares about us, His children, and He is not only able, but willing to act on our behalf.

The Biblical Foundation of Prayer

For purposes of this study, Luke 11:1-4 has been selected as the New Testament Scripture. Listed below are several versions to demonstrate the true meaning of this particular text:

Luke 11:1-4 (Today's New International Version, TNIV, © 2005)

¹ One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." ² He said to them, "When you pray, say: "“Father, hallowed be your name, your kingdom come. ³ Give us each day our daily bread. ⁴ Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.”"

Luke 11:1-4 (New American Standard Bible, NASB)

¹It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples." ²And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. ³Give us each day our daily bread. ⁴And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"

Luke 11:1-4 (English Standard Version, ESV)

¹Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." ²And he said to them, "When you pray, say: "Father, hallowed be your name. Your kingdom come. ³ Give us each day our daily bread, ⁴and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

Luke 11:1-4 (Holman Christian Standard Bible, HCSB)

¹He was praying in a certain place, and when He finished, one of His disciples said to Him, "Lord, teach us to pray, just as John also taught his disciples." ² He said to them, "Whenever you pray, say: Father, Your name be honored as holy. Your kingdom come. ³ Give us each day our daily bread. ⁴ And forgive us our sins, for we ourselves also forgive everyone in debt to us.

Luke 11:1-4 (The Message)

¹One day he was praying in a certain place. When he finished, one of his disciples said, "Master, teach us to pray just as John taught his disciples." ²⁻⁴So he said, "When you pray, say, Father, Reveal who you are. Set the world right. Keep us alive with three square meals. Keep us forgiven with you and forgiving others. Keep us safe from ourselves and the Devil."

Luke 11:1-4 (Amplified Bible)

¹THEN HE was praying in a certain place; and when He stopped, one of His disciples said to Him, Lord, teach us to pray, [just] as John taught his disciples. ²And He said to them, When you pray, say: Our Father Who is in heaven, hallowed be Your name, Your kingdom come. Your will be done [held holy and revered] on earth as it is in heaven. ³Give us daily our bread [food for the morrow]. ⁴And forgive us our sins, for we ourselves also forgive everyone who is indebted to us [who has offended us or done us wrong]. And bring us not into temptation but rescue us from evil.

In defining *hermeneutics* or the interpretation of the Bible, *Nelson's New Illustrated Bible Dictionary* advised that to be biblically correct in interpreting the Bible, the following question should be answered: *How can I understand what this passage means?* Six basic principles are at the heart of a sound method of biblical interpretation: 1) Prayer is an absolute necessity as we study the Bible; 2) The Bible must be interpreted like any other book (i.e., using common sense, particularly as it relates to the grammatical and historical perspectives); 3) Learn to ask the right questions of the text; 4) Allow the passage to speak for itself within the context of the passage under study, along with the surrounding passages; 5) Four key words are the heart of all approaches to finding out what the Bible means: observation, interpretation, evaluation, and application; and 6) Discovering what the passage meant in the day and age of the author and its message for us in today's culture. *Exegesis* is the process whereby one interprets the Bible correctly with a demand that you listen to what the text itself is saying, and then draw the meaning out of the passage.¹

More specifically, *exegesis* is defined as the careful historical, literary, and theological analysis of a text, called "scholarly reading" by some. Another proper description of exegesis is "close reading," meaning the deliberate, word-by-word and phrase-by-phrase deliberation of all the parts of a text to understand it fully.²

¹ Ronald F. Youngblood, Herbert Lockyer, Sr., F. F. Bruce, and R. K. Harrison, *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995).

² Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 2009).

Greek Exegesis

The key words from the selected New Testament scripture, Luke 11: 1 – 4, are as follows:

1. **Lord (Κύριε)** – vocative, singular, masculine case of *Κύριος*. The vocative case is a direct address to the Lord. This implies that only the Lord in this context is being entreated by one of the disciples to give instruction.³
2. **Teach (δίδασκον)** - second, person, singular, first aorist active imperative tense of *δίδασκω*. This tense is in a command form requesting to be taught only by Christ. The singular number indicates that no other person is being asked to do the teaching, only the antecedent, the Lord.⁴
3. **To pray (προσεύχεσθαι)** – present, middle, infinitive of *προσεύχομαι*. This is a direct objectal activity that the disciple is asking the Lord to perform in the lives of the disciples. The specificity is the Lord is being asked to teach the disciples directly how to pray.⁵
4. **When (Ὅταν)** – this word construct is a conditional relative clause which renders the thought “at whatever time or occasion...” The word means “whenever”. It can be observed that the verb in the English translation of relative clauses can be either future indicative or present indicative.⁶
5. **You pray (προσεύχησθε)** – second, person, plural, present, middle, subjunctive tense of *προσεύχομαι*. The Lord is responding to the disciple’s request for instruction on how to pray. His response is to address all of them personally because it is addressed to “you plural” in the “now” or present tense with a middle voice, which means that it has an intensive or reflexive usage. The praying is being engaged “by” the disciples “on” the disciples meaning that they themselves

³ J. Grisham Machen, *New Testament Greek for Beginners* (Toronto, Ontario: The Macmillan Company, 1951).

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

must experience the praying. The results of the praying will directly impact them intensively, reflexively, and effectively.⁷

6. **Say (λέγετε)** – second, person, plural, present, active, indicative and imperative of λέγω. This is commanding action by you saying, speaking, or verbalizing in the present tense. In other words, while you are articulating in your praying.⁸
7. **“Father” (Πάτερ)** - address the One you are praying to by acknowledgement of His Divine office but also your filial relationship with the Father. Hence the petitioner is the son or daughter of the One being petitioned, the Father. This is a familiar family relationship. His position is being recognized, honored, respected, and worshipped. He is being addressed by a family name of acquaintance.⁹

Questions and Observations

It is noted herein that Jesus was in a certain place praying. Where was this certain place He was praying? Why weren't the disciples praying with Him? Or, were they there with Jesus, but didn't quite know how to pray, thus the impetus for the request to be taught how to pray? Then, as Jesus finished praying, one of the disciples asked Him to teach them to pray as John had taught his disciples. Which disciple asked that question of Jesus? Another point to ponder would be: How did John teach his disciples to pray, in that one of the disciples asked to be taught like John taught his followers? Was there a difference in John's technique or method of praying as compared to that of Jesus?

The researcher stepped back in time and placed herself at this scene with Jesus and the disciples, as if she were present, hearing Jesus' model prayer for the first time.

⁷ J. Grisham Machen, *New Testament Greek for Beginners* (Toronto, Ontario: The Macmillan Company, 1951).

⁸ Ibid.

⁹ Ibid.

The following questions arose within her as she listened on: When Jesus began to teach them how to pray, He began by saying, “*Our Father.*” Who was He referring to when He used the pronoun, “Our?” Why did He refer to the Father’s name as being “hallowed?” On what grounds was this term used?” What is this kingdom Jesus referred to when He said, “Your kingdom come?” When asking God to give them their daily bread, how would the Father feed them on a daily basis? Was Jesus asking God to provide manna as He had done previously? Was this a natural request or a spiritual one? Finally, how would the Father “lead us not into temptation?”

Passages in Different Translations

The researcher has reviewed and compared several translations in regard to the passages selected and noted the similarities, as well as, the differences herein. Many translations refer to Luke 11:1-4 as “The Lord’s Prayer (i.e., the *King James Version*[KJV], the *English Standard Version*[ESV], among others); however, the *Today’s New International Version* [TNIV] and the *New International Version* [NIV] refer to this passage as “Jesus’ Teaching on Prayer.” The *New American Standard Bible* [NASB] refers to this passage as “Instruction about Prayer.” On the other hand, The *New King James* [NKJV] and the *Holman Christian Standard Bible* [HCSB] translations entitled this passage “The Model Prayer,” with *The Message* translation simply naming this passage, “Ask for What You Need.”

Several translations, namely the NASB stated, “Forgive everyone who is indebted to us,” while, in the same way, the ESV, the HCSB, and the AMP, continued with, “...who has offended us or done us wrong,” rather than, “forgive everyone who sins

against us.” Where other translations stated, “Hallowed be thy (or your) name,” the HCSB states, “Your name be honored as holy,” and the AMP continues with, “Your will be done [held holy and revered].” Finally, the researcher employed *The Message* translation referring to the Lord as “Master,” and further asking the Father to, “Reveal who you are. Set the world right.” Instead of asking God to “Give us our daily bread,” *The Message* translation asked God to, “Keep us alive with three square meals.” Furthermore, rather than asking for forgiveness, *The Message* translation continued, “Keep us forgiven with you and forgiving others,” concluding with, “Keep us safe from ourselves and the Devil,” and the AMP concluded with, “Rescue us from evil.”

Exploration of the Biblical Text

Fitzmyer examined and compared three forms of the Lord’s Prayer with the shortest version being the Lucan version found in Luke 11:1-4, a longer version in Matthew 6:9-13, and still a longer version in the *Didache*-form 8:2. Both Matthew and Luke derived their prayer from “Q.”¹⁰

Contextual Analysis

Historical Context

Smith’s Bible Dictionary contends that scripture does not give theoretical explanations of the mystery that seems to be attached to prayer; however, the difficulty arises in understanding the effectiveness of prayer. As it pertains to prayer given in the Mosaic law, there were no directions; the responsibility was taken for granted. Public prayer did not follow every sacrifice; however, it was common and grew into regular

¹⁰ Joseph A. Fitzmyer, *The Anchor Bible: Introduction, Translation, and Notes* (Garden City, New York, Doubleday & Company, Inc., 1985).

practice both in the temple and in the synagogue. Not only was public prayer acknowledged as a given, it was customary to go to the temple at regular hours for private prayer, if possible, and those who could not would open their windows toward Jerusalem where they believed God's presence was and pray. (See 1 Kings 8:46-49; Psalms 5:7, 28:2, 138:2; & Daniel 6:10). The regular hours of prayer were in the evening, the ninth hour; in the morning, the third hour; and the sixth hour, or noonday. Grace before meals was also common. The posture of prayer was most often standing, unless it was offered with special solemnity and humiliation, which was expressed by kneeling or prostration. In the Old Testament, the only form of prayer for continuous use was connected with the offering of tithes and first-fruits. These prayers consisted mainly of acknowledging God's mercy, self-direction, and prayer for future blessing. Other prayers of note were that of Moses at the moving and resting of the cloud which was the germ of Psalm 68 and the two most noteworthy prayers of Solomon at the dedication of the temple (1 Kings 8:23-58) and of Joshua, the high priest and his colleagues after the captivity in Nehemiah 9:5-38. It appears from Jewish tradition that the chief teachers gave special forms of prayers to their followers as the badge of their discipleship and the best fruits of their learning, which led the disciples to ask of Jesus to teach them to pray.¹¹

Literary Context

Luke is the longest of the four gospels and presents Jesus as the Savior of the world; Luke is the only gospel researcher who records the events of Jesus' life in

¹¹ William Smith, *Smith's Bible Dictionary* (Grand Rapids, MI: Christian Classics Ethereal Library, 1997).

chronological order. Most experts consider Luke to be one of the most accurate historians of his time, though by trade, Luke was a physician. Rather than beginning his gospel traditionally, Luke wanted to establish credibility for his message and assured the reader that he founded his account on historically verifiable information and evidence. This is the most comprehensive gospel, with the general vocabulary and diction showing that the author was well educated. Luke emphasized dates and detail, connecting Jesus to events and the people during this historical moment. Luke stressed Jesus' relationships and showed Jesus' concern for His followers and friends (i.e., men, women, and children). Luke was a Greek and Gentile Christian. He affirmed Jesus' divinity and placed great emphasis on Jesus' humanity.

Form Analysis (Form, Structure, and Movement)

Luke described how Jesus, God's son, entered human history and lived as the perfect example for mankind. As a physician and a man of science, Luke began by outlining his extensive research and explaining that he reported the facts. He was a close friend and companion of Paul who would have had access to interview other disciples and was an eyewitness to the birth and growth of the early church. In Luke's capture of Jesus' relationships with people, he emphasized prayer, miracles, and angels, along with his true family. Then He healed a man sending demons into the herd of pigs and healed a bleeding woman, while also restoring a girl back to life. In chapter nine, Jesus sent out the twelve apostles, and Herod killed John the Baptist. Thereafter, Jesus fed the five thousand, and Peter said that Jesus was the Messiah. Jesus, at that point, predicted his death the first time and was transfigured on the mountain. Then Jesus healed a demon

possessed boy and predicted his death a second time. In the midst of all the miracles, the disciples argued about who would be the greatest among them. The disciples then forbade another to use Jesus' name, but Jesus explained to them that 'those who are not against you, are for you.' Jesus then taught about the cost of following him. Then he sent out seventy-two other disciples, and they returned. Jesus then told the parable of the Good Samaritan and visited Martha and Mary. Ironically, right after Jesus corrected Martha and told her that Mary had discovered the one thing that was worth being concerned about, Jesus taught his disciples about prayer. Then he answered hostile accusations and warned against unbelief. He then taught about the light within, and at the end of this passage, he criticized the religious leaders and at the beginning of the next passage, he spoke against hypocrisy and warned about worry and warned about preparation for His coming. Prayer was definitely needed.

Detailed Analysis

After Jesus had finished praying, a disciple asked that He teach them to pray. They had obviously seen the results of His prayers. The order of Jesus' prayer is to be noted: Jesus first praised God. Then he made his requests. Praising God first puts us in a better posture to tell him about our needs. Far too often our prayers are more like a grocery list rather than a conversation with God. Jesus' prayer focused on three aspects of prayer: its content, our persistence, and God's faithfulness. God's provision is not all at once; it's daily. It cannot be stored up. There must be a continual connection with the Source. Jesus made forgiveness the cornerstone of one's relationship with God. He has already forgiven us; now it is our time to forgive one another. When we are unforgiving,

it shows that we do not have a full understanding of how we ourselves need to be forgiven.

From Luke's vantage point, Jesus lived the perfect life of leadership and authority. Because he never sinned, he took dominion over the earth and subdued it. The animals obeyed Him; the fish obeyed Him; the sea obeyed Him; the wind obeyed Him; sick bodies obeyed Him; fig trees obeyed Him; even the dead obeyed His command. Everywhere Jesus went, he took authority and had dominion. We are to follow his example, just as the disciples followed his lead. After seeing the miracles and his prayer life, they began to put two and two together. They began to figure that there must have been some type of connection with prayer and all his successes, and they wanted that. So, they asked, "Lord, teach us to pray."

General lessons from this prayer begin with come to the Father as children would their father, with an humble boldness confiding in his power and goodness. In prayer, we are to seek first the kingdom of God and His righteousness, and everything else will fall into place. It is ungodly to expect God to forgive us and we not forgive one another.

John Gill's Exposition of the Entire Bible reveals that the disciple who asked to be taught to pray may have been one of the seventy disciples who had not heard the Sermon on the Mount where a summary of prayer was given and directions about prayer. Carlton¹² surmises that the disciple/follower may have been one of Jesus' twelve disciples, or one of the seventy-two whom He sent out, according to Luke 10:17, or another one of his followers.

¹² Matthew E. Carlton, *The Translator's Reference Translation of the Gospel of Luke* (Dallas, TX: SIL International, 2008).

Synthesis

This passage began with Jesus himself praying. Luke captured here that Jesus prayed often. When He was baptized (Luke 3:21), he was praying; when he withdrew in the wilderness, he prayed (Luke 5:16); when he went out to the mountain to pray and continued all night, Luke captured that in Luke 6:12; he was alone praying in Luke 9:18; and shortly, thereafter, he went again to the mountain to pray, and as he prayed, he was transfigured (Luke 9:28 & 29). The disciples wanted direction; they asked that Jesus teach them to do as he had done. In *Mathew Henry's Commentary of the Whole Bible*, he encourages us as Christians to have that same type of zeal to provoke us to a holy imitation and emulation.¹³

Reflection

As noted in *Smith's Bible Names Dictionary*, there are four general themes that emerge here: 1) Filial reverence, whereas God is addressed as "Father," 2) Divine loyalty in stating, "Thy kingdom come," 3) Conscience dependence, asking God to "Give us this day," and 4) Unbounded confidence in Him. Prayer must be sincere and offered with worshipful fear and faith that God is the hearer and answerer of our prayer, fulfilling His Word that tells us to ask, and we shall receive. (Matthew 7:7, 8; 21:22; Mark 11:24; John 14:13, 14). The Lord's Prayer is a model prayer or a pattern for us as Christians to follow. Luke shows us what a perfect leader looks like; it is Jesus. Luke focused on the teaching ministry of Jesus, whereby he equips and empowers every hungry person to receive

¹³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible* (Nashville, TN: Thomas Nelson Publishers, 1997).

everything they need. Jesus “Sets the standard for us in His exercise of authority over people, over the elements of nature, and even over the powers of His day. His serene and authoritative response to adverse circumstances shows us how we are to respond to our own difficult circumstances. His fulfillment of a divine purpose challenges us to pursue our own.”¹⁴

Jesus, according to Luke, repeatedly withdrew for prayer. Since the disciples recognize the importance of prayer for Jesus they then asked him to teach them about this also. This request provides the opportunity to introduce the Lukan version of the Lord’s Prayer, which is significantly shorter than the more familiar version in Mathew 6:9-14. In 10:21-22, Jesus addressed God as “Father” in prayer. He will do so again in his prayers during the passion story 22:42; 23:46. He taught his disciples to address God in the same way. When God is viewed as Father, it is assumed that God both has the power to help and the desire to help. Within the society known to the New Testament, Father connotes ruling authority within the family. Therefore, it is not surprising that the beginning of the prayer can move easily from God as Father to a reference to God’s kingdom. It is also assumed that the father is bound by love and loyalty to his family. This aspect of the image is stressed by the smile of the father who can be trusted to give good gifts in verses 11-13. It will be stressed again in 15:11-32 the parable of the compassionate father and in 12:30-32 where in language that recalls 11:2-13, the disciples are assured that God the father knows their needs and takes pleasure in giving. Luke 12:30-32 provides assurance of God’s answer to the second and third petitions of the prayer in 11:2-4. The Lord’s

¹⁴ Robert C. Tannehil , *Luke, Abingdon New Testament Commentaries* (Nashville, TN: Abingdon Press, 1996), 1225.

Prayer is followed by teaching on prayer, consisting of two similitudes drawn from village and family life, verses 5-8 and 11-13, separated by a rhythmic exhortation. The first similitude is unique to Luke, but verses 9-12 parallel Matthew 7:7-11.

Hebrew Exegesis

For purposes of this study, the researcher has identified the Old Testament Scripture as I Samuel 12:23; listed below are several versions to demonstrate the true meaning of this particular text:

1 Samuel 12:23 (Today's New International Version, TNIV)

As for me, far be it from me that I should sin against the Lord by failing to pray for you. And I will teach you the way that is good and right.

1 Samuel 12:23 (New American Standard Bible, NASB)

Moreover, as for me, far be it from me that I should sin against the Lord ceasing to pray for you; but I will instruct you in the good and right way.

1 Samuel 12:23 (English Standard Version, ESV)

Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you, and I will instruct you in the good and the right way.

1 Samuel 12:23 (Holman Christian Standard Bible)

As for me, I vow that I will not sin against the Lord by ceasing to pray for you. I will teach you the good and right way.

The key words from the selected Old Testament scripture, I Samuel 12:23, are as follows:

מִחַטָּא — from sinning; לִיהוָה — against Jehovah; מִחָל — from ceasing;

לְהִתְפַּלֵּל — pray to; בְּעֵדְכֶם — for you; וְהוֹרִיתִי — will I but instruct;

אֶתְכֶם — you; בְּדֶרֶךְ — in way; הַטּוֹבָה — the good; וְהַיְשָׁרָה: — and the right

1. **Sin against the Lord** – the Hebrew word used comes from the root word ‘chata’ in the Qal Perfect. The word means to make a mistake. The mistake that can be made is when one stops praying. This is the sin, cessation of prayer in one’s life.¹⁵
2. **Teach you to pray** – God will teach the direct object of teach (you) to pray the good way and the right way which may imply that there are other ways of praying that exist that are not good and right. The word teach literally means instruct which deduces that training, educating, practicing, conditioning, learning, coaching, and tutoring are all involved in the teaching to pray classroom. The teacher is the Lord, Himself.¹⁶

Questions and Observations

For purposes of this study 1 Samuel 12:23 has been selected as the Old Testament Scripture. The setting of 1 Samuel began in the days of the judges and described Israel’s transition from a theocracy (i.e., led by God) to a monarchy (i.e., led by a king). The book of Samuel was used to record the following: 1) the life of Samuel, who was Israel’s last judge, 2) the reign and decline of Saul, the first king, and 3) the choice and preparation of David, Israel’s greatest king. Samuel clearly said here that he would not sin against God by not praying for God’s chosen people; he further stated that he would continue to teach them what is good and right. One may question here, Is failing to pray for others a sin? Listening to Samuel, one may be led to think such. As explained in the *Life Application Study Bible (New Living Translation)*, God’s people have two responsibilities: 1) Pray consistently for others and 2) Teach others the right way to God. Though Samuel disagreed with the Israelites and their demand for a king, he assured them that he would continue praying for them and teaching them.

¹⁵ Page H. Kelley, *Biblical Hebrew* (Grand Rapids: Wm. B. Eerdmans, 1992).

¹⁶ Ibid.

Passages in Different Translations

Most translations referred to the sin against “the Lord,” as compared to the *1901 American Standard Version* that used “Jehovah,” as does the *1898 Young’s Literal Translation* and *The Message* translation, which used “God.” Most translations also refer to “teach you” the good and right way; however, the *1901 American Standard Version* uses “instruct you” and the *1851 Brenton’s English Septuagint* translation uses “shew you,” though delivering the same message.

In identifying key aspects of the texts to determine their precise meanings and their use in context, several different types of resources were used for the following terms: *teach*, *instruct*, and *pray*. Vine identifies the word *instruct* as a verb (KATECHEO) and finds its use in several different contexts; however for this researcher’s purpose the first definition is referenced with Luke 1:4 meaning “to teach orally, inform.” Vine also identifies the verb *pray* (PROSEUCHOMAI) as being used of prayer to God, and expounds on the fact that it is the most frequent word in this respect, especially in the Synoptics and Acts. The verb *teach* (DIDASKO) is used absolutely, to give instruction and transitively, with an object, whether persons and/or things, and frequently in the Gospels and Acts.¹⁷

On the other hand, Webster defined the word *instruct* as “to teach, to inform the mind, to educate, and to impart knowledge to one who was destitute of it; to direct, to enjoin, to persuade or admonish; to direct or command; to furnish with orders; to inform, to advise or give notice to; and to model, to form, or prepare.” When defining the word

¹⁷ W. E. Vine, Merrill F. Unger, and William White, *An Expository Dictionary of Biblical Words* (Nashville, TN: Thomas Nelson, Inc. 1985).

pray, Webster said “to ask with earnestness or zeal, as for a favor, or for something desirable, to entreat, or to supplicate; to petition, to ask, as for a favor; in worship to address a Supreme Being with solemnity and reverence with adoration, confession of sins, supplication for mercy, and thanksgiving for blessings received; and to let me know as is common of introducing a question. *Teach*, is defined as “to instruct, to inform, to communicate to another the knowledge of that which he was before ignorant; to deliver any doctrine, art, principles or words of instruction; to tell, to give intelligence; to instruct or to practice the business of an instructor; to show, to exhibit so as to impress on the mind; to accustom, to make familiar; to inform or admonish; to suggest to the mind; to signify or give notice; or to counsel and direct.”¹⁸

Vine, Unger, and White defined the verb *instruct* as “to discipline.” *To pray* (PALAL) on the other hand, means “to intervene, mediate, or judge,” used both in the intensive verbal form and in the reflexive or reciprocal form in which the action generally points back to the subject, which emphasizes that prayer is essentially communication, which always has to be two-way in order to be real. *To teach* (LAMAD) means “to learn, or cause to learn.” In its simple, active form, *to teach*, has the meaning “to learn,” but is also “found in a form giving the causative sense, “to teach,” as in learning God’s laws or on teaching Judaism’s traditions thus preserving its faith.”¹⁹

In analyzing these terms, Young defined *instruct*: “to consider, discern, attend; to cause to understand; reprove or instruct; to chasten; to show or direct; to teach; to

¹⁸ Noah Webster, *An American Dictionary of English Language* (New York: S. Converse, 1828).

¹⁹ W. E. Vine, Merrill F. Unger, and William White, *An Expository Dictionary of Biblical Words* (Nashville, TN: Thomas Nelson, Inc. 1985).

cause to act wisely; to make a disciple or learner; to nurture as a child; and to cause to go up or unite together.” When referring to the word *pray*, he defines it as “to petition; to entreat grace; to make supplication; to intercede; to judge self, pray habitually; to bend or bow to pray; to bow down, meditate, pray; to ask; to beseech; to ask, interrogate; to wish; or to call for. *To teach* is defined as “to cause to understand; to warn or cause to shine; to cause to know; to instruct; to cause to act wisely; to tell thoroughly; to instruct orally; to be or make a disciple; or to train or instruct.”²⁰

Exploration of the Biblical Text

In reading *The Anchor Bible*, McCarter compared the farewell speeches of Joshua and Samuel, whereas they both renewed the Deuteronomic covenant at the two critical passages in the history after the entrance into the land and before the erection of the temple. The researcher has an interest in the comparison made between Joshua and Samuel (1 Samuel 12:7; Joshua 24:1), the history between Yahweh and Israel (1 Samuel 12: 8-12; Joshua 24:2-13), transition to the present (1 Samuel 12:13; Joshua 24:14), the requirements (1 Samuel 12:20-21; Joshua 24:14), and the blessings and curses (1 Samuel 12:14-15, 24-25; Joshua 24:20).²¹

²⁰ Robert Young, *Analytical Concordance to the Bible* Peabody (Massachusetts: Hendrickson Publishers).

²¹ P. Kyle McCarter, *The Anchor Bible: I Samuel: A New Translation with Introduction, Notes & Commentary* (Garden City, NY: Doubleday & Company, Inc. 1980).

Contextual Analysis

Historical Context

The book of 1 Samuel is one of great beginnings and of tragic endings, beginning with Eli, the high priest during the time of the judges. Eli, a religious leader of his day, began his life with a close relationship with God, particularly with his communication with Hannah and the training of her son, Samuel. Eli demonstrated a clear understanding of God's purpose on his life and his calling. However, his life ended in humiliation and dishonor when his sacrilegious sons were judged by God, and the Ark of the Covenant fell into enemy hands. The death of Eli marked the decline of the priesthood's influence and the rise of the prophets in Israel.

Hannah dedicated her son, Samuel, to God's service. He became one of Israel's greatest prophets, being a man of prayer who finished the work of the judges, began the school of the prophets, and anointed Israel's first kings. Eli mentored Samuel as a young boy. The first few chapters of 1 Samuel, depict Samuel's role as judge and show how he led Israel back to God from Baal worship. However, as he grew older, he appointed his sons to judge Israel, but they did not walk Samuel's ways in serving God. His sons did as Eli's had; they turned also away from God, taking bribes and perverting justice. The Israelites had been ruled by judges for over 200 years and having suffered from corrupt priests and judges, they rejected the leadership of those judges and priests and cried out for a king. They wanted to be recognized like the surrounding nations.

Though it was against God's original purpose, He chose Saul as Israel's first king. Saul, strong, tall, handsome, and modest, showed great promise. His early reign was

marked by leadership and bravery; God's Spirit was upon him, and Samuel was his counselor. Israel prospered as long as the people regarded God as their true king. Saul's insecurity led to a volatile monarchy. He projected his fears onto the people.

Nonetheless, Saul deliberately disobeyed God and became jealous, paranoid, and evil.

His kingship was taken away, and his life continued a downward spiral. He was obsessed with killing David. He consulted a medium and finally committed suicide.

Literary Context

The plots about Samuel, Saul, and David have a varied appearance in that there are numerous internal themes that emerge: tensions, duplications, and contradictions. Chapter 12 is labeled as Samuel's farewell address; however, he pledged further service which is considered a formal initiation of the prophet's new role in the era of the new kingdom. According to *The Anchor Bible*, McCarter organized a threefold scheme in which Samuel is contrasted to the king, Samuel's power is demonstrated, and Samuel's continuing role was foretold.²²

Form Analysis (Form, Structure, and Movement)

Samuel aimed at convincing the people of their sin in desiring a king and to confirm the people in their religion and engage them for ever to cleave unto the Lord. God sent thunder and rain at Samuel's word to convince the people that they had done wickedly in asking for a king. As stated in *Matthew Henry's Concise Commentary*, whatever we make a god of, we shall find it to deceive us. Creatures are good in their own places; however, when they are put in the place of God, it is vain glory. Samuel not

²² P. Kyle McCarter, *The Anchor Bible: I Samuel: A New Translation with Introduction, Notes & Commentary* (Garden City, NY: Doubleday & Company, Inc. 1980).

only continued to pray for the people who had turned their backs on God, he promised to teach them to do what was considered right in the eyesight of God. Samuel continued to give them warning to consider how good God had been to them and were they not to return to Him, they would be punished.²³

Detailed Analysis

Samuel had given the people reason after reason to believe that God would forgive their sin, but they continued to reject Him as their king. Samuel proved the divine mission with the phenomenon of rain and thunder. The people regarded it as miraculous, a display of divine power. Panic-struck, they asked Samuel to pray for them. Samuel was faithful and continued to pray for them, especially since they had returned to the Lord. It would have been a sin for Samuel to stop praying for them. He took it upon himself to stand in the gap and went even further to teach them the good and right way, agreeable to the will and Word of God. He dispelled their fears, though he continued to warn them of the danger of apostasy and disobedience to God.

Synthesis

Establishing a monarchy did not solve Israel's problems. God desires genuine devotion; no government or set of rules or laws can replace the rule of God in your heart and life. God is always at work in this world, and He's always in control, even when we can't see his hand at work. The pressures of life matter not; what does, is being confident of God's sovereignty. We can face any obstacles with boldness in Him. When Eli, Samuel, Saul, and David disobeyed God, they faced dreadful consequences. When sin is

²³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible* (Nashville, TN: Thomas Nelson Publishers, 1997).

in the camp, if affects everything that one has accomplished for God. Being a real leader means allowing God to be God and letting him guide all aspects of your life. One's success depends on his/her devotion to God, not the position, leadership style, wisdom, age, or strength.

Though we may disagree with others, we should never cease to pray for them and teach them the way of the Lord.

Reflection

We must not base our hopes or future on our potential as Saul did. Instead, we must consistently obey God in every area of our lives. God assesses obedience, not potential.

The Historical Foundation of Prayer

"I have been driven many times to my knees by the overwhelming conviction that I had no where else to go."

Abraham Lincoln²⁴

A Brief History on Prayer

In a commentary, Randy Stiver, Pastor of the United Church of God in Coos Bay, Eugene, and Roseburg, Oregon, made mention of how some people thought that America didn't "have a prayer" at the millennial turn. Much to their surprise, they were wrong. In the aftermath of 9/11, Afghanistan, Iraq, and the war on terror, we Americans find ourselves praying again. Stiver noted how, "Yes, amazing but true, prayer has come back to America." Then Stiver asked, "Why do modern education and Hollywood, the

²⁴ Women of Faith Bible Study Series, *Growing in Prayer* (Grand Rapids, Michigan: Zondervan, 1998).

two major sources of unprayerful cultural values, still not get the point?” He found the answer in a brief history of prayer.²⁵

Stiver explained that prayer began in the Garden of Eden, with God’s first family, Adam and Eve, and they talked with each other. God told Adam to name the animals. Adam, on the other hand, talked with God about not having a counterpart for himself (Genesis 2:18-20). Stiver further described Eve as being clearly communicative, and having access to just two other responsive beings in the garden, she spoke to her husband and prayed to God, thus, resulting in the first prayers.

Then the serpent came, but one may ask, “Where was God when the Devil tempted Eve?” Stiver answered, “God was there in the garden, and he further questioned, “Where else would He be after creating the first two human beings?” Stiver answered having stated that God was waiting for Adam and Eve to pray, requesting His counsel about whether serpents should talk, or for His help to come and destroy the snake. He was waiting for a prayer that they didn’t render. They left themselves “open,” without a prayer against the deceptive, unreliable powers of the adversary²⁶ (Genesis 3:1-6). Afterward, *"They heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden."* (Genesis 3:8)

At the most critical point in their lives, Adam and Eve refused to pray to God for help, thus making the most colossal mistake in human history, according to Stiver. Then,

²⁵ Randy Stiver, *From Biblical Perspective Commentary, On This Weeks News*, Internet, available from the United Church of God, Info@ucg.org, accessed 4 October 2012.

²⁶ Ibid.

rather than praying for forgiveness, they hid themselves from God—and mankind has been hiding from God ever since. Yet throughout history, true prayer to the true and living God lived on in the lives of those who were faithful to the faith. Nearly halfway through human history, prayer got distinctively clarified, according to Stiver. Jesus clarified it; His role was "prayee" (i.e., on the receiving end of prayers) before His human birth, and who later came to know directly what it was like to be the "pray-er."²⁷

Stiver captured one biblical event in particular to expound upon prayer all the more. Once Jesus found a fig tree with nothing on it but fig leaves—like the ones Adam and Eve tried to hide behind (Genesis 3:7), being hungry, He cursed that tree, and it withered and died that day. Impressed to no end, His disciples questioned how the fig tree could give up osmosis so quickly. Explaining how faith and prayer go hand in hand, Jesus told them and us that if you have faith and don't doubt, you can accomplish anything. All the more, you can say to a mountain to go jump into the sea, and it'll happen!²⁸ *"And whatever things you ask in prayer believing, you will receive"* (Matthew 21:18-22).

Great power (i.e., prayer mixed with faith) is readily available to all those who truly believe. In the history of mankind, prayer is the great, untapped power source, according to Striver. Having been rediscovered by some, it is missed by most of mankind mainly because we're always trying to hide from God —hiding behind the fig leaves of modern education, wrong-valued Hollywood, idolatrous materialism and whatever else,

²⁷ Randy Stiver, *From Biblical Perspective Commentary, On This Weeks News*, Internet, available from the United Church of God, Info@ucg.org, accessed 4 October 2012.

²⁸ Ibid.

as Striver exclaimed. It's time to come out from behind the tree of the garden and write one's own history of prayer.²⁹

The Viewpoints of Prominent Theologians on Prayer

St. Augustine on The Lord's Prayer³⁰

Page numbers cited from: Thomas Hand, *Augustine on Prayer* (OSA, Catholic Book Publishing, 1986).

This is the backdrop in which Jesus gave us the prayer to "Our Father". The apostles asked him how they should pray, and as a good older brother, he became our advocate to Our Father in heaven, "clearing the way" for Abba to hear us and be sympathetic to our asking. St. Augustine likened it to one seeking a good lawyer to be prepared before they went into court. (p.102)

Augustine reminds us often that the words we use in prayer are less meant for God than they are for us. Augustine says our prayers "may assist us in considering and observing what we ask" so that we can understand our own desires and order them towards God. (p.102)

Augustine also holds the Lord's Prayer as the standard highest form of Christian prayer as does our Independent Catholic Christian Church in our Statement of Faith. Augustine said, "if we pray rightly and as becomes our needs we can say nothing but what is already contained in this prayer of our Lord." (p.103) As the old commercial for tomato sauce said, "It's in there." The Lord's Prayer contains everything that is necessary in our life of grace to eternity. Let us look at the one praise and seven petitions of the prayer:

²⁹ Randy Stiver, *From Biblical Perspective Commentary, On This Weeks News*, Internet, available from the United Church of God, Info@ucg.org, accessed 4 October 2012.

³⁰ Friar Joseph Augustine, "St. Augustine on The Lord's Prayer." Internet. Available from <http://www.aihmfriars.org/reflections-on-the-lords-prayer.html>, accessed 10 October 2012.

"Our Father who are in heaven." We give God praise from the start, not because God needs it, but to order our desire towards Yahweh. We need it. We need to remember that our God is in Heaven, not of Earth. He is the fulfillment of our deepest desires that go beyond just the physical. Further, our address as taught by Jesus instills in us affection and confidence in God, our "dad." There is also a certain social equality indicated here as we all call God "Abba" no matter how rich or poor. (p. 105)

"Hallowed be your name." Again, God does not need to hear from us that he is holy. That would be like me telling Einstein that he was good at math. Our petition is for our own good that, "by the invocation of His name at Baptism, we may be rendered holy." (p. 107) We extend this wish to even those who are not of the faith, to the whole human race, that we all may be holy as our father in heaven is holy.

"Your kingdom come." Well, "the kingdom of God shall come whether you ask for it or not." So, Augustine says ask "that God will include you in the number of his elect." (p.109) Also, we pray that the love and knowledge of the City of God may be understood by all as soon as possible and each of us in particular.

"Your will be done on earth as in heaven." Augustine asks us to remember what we pray in the creed: I believe in God Almighty. If God is almighty why would we pray that His will be done? Of course it will, no pun intended. What we need here is to remember to keep God primary in our lives and the focus of our desires. Our desires need to be ordered not in this world but transformed by heaven. Augustine says it means, "may it be done in me so that I do not resist your will." (p. 110) The second part of this petition is the greater and more difficult. Not only may God's will be done IN us, but be done BY us!

"Give us today our daily bread." Augustine reflects on three meanings here that are all pertinent. First, the daily bread refers to the physical things we need to keep our bodies healthy. Second, this bread is the bread of heaven, the Eucharist, our prayer together as Church with Jesus in our midst. Finally, and most importantly to Augustine, our daily bread is the Word of God, the Law of the

Lord which helps order our desires towards Yahweh and shows us the way to everlasting life with the Divine Love. (p. 113)

"Forgive us our debts as we forgive others." For Augustine, this petition is the keystone to all the others. "When you examine your hearts...for you will not really be praying unless you make that petition." (p.115) He calls this our covenant or engagement with God for it is the most important and fundamental thing for which we must pray. Especially pray for enemies that by love and God's Grace they might be converted to friends or at least brothers/sisters in faith.

"Lead us not into temptation." Augustine here notes that we are sometimes tested by our own wrongful desires that we might see our wrong direction and make amends and metanoia. "God himself does not lead us into temptation but...permits [one] to be so led." (p.120) This journey helps the soul to trust in God, rely in God, and hope in God. In this petition then we pray that God not let us be tested beyond our strength but give us a way out of it so that we may be able to endure it and grow closer to our true love. (p.121)

"But deliver us from evil." We pray "not only not to be led into temptation, but also that we may be delivered from evil into which we have already fallen." (p. 122) We pray for God's mercy that we might be continually converting and returning to the Lord. And so too, as we desire mercy we must show mercy. As we so desire compassion and help from the Lord, we too must give it to others. Finally, Augustine exhorts us, "If you see your anger making a stand against you, pray to God to make you conquer yourself...not your enemy outside, but your own soul within." (p. 123)

Finally, Augustine notes that the prayer was given to us in the plural. We not only pray as individuals but as God's children together, as the Body of Christ, together. We pray for ourselves, our neighbor, our friends, and our enemies. "This prayer is the perfect expression of a Christian's love. [He] has called into his brotherhood the peoples of the nations, so that the only Son has numberless brethren who say: Our Father in heaven." (p. 124).

John Calvin on Prayer

Shepherd noted that no one in the history of Christian thought has written on prayer as much as John Calvin. "Prayer," said Calvin, "is an intimate conversation of the pious with God." Unconditionally, Calvin stated that prayer was "the chief exercise of faith," and by means of this principal activity of faith believers "receive God's benefits." God bids his people to ask of him all that he has promised, even commands them to do this. Since God has enjoined his people to pray, and since God has promised to be "easily entreated and readily accessible," not to pray is to advertise oneself as disobedient and distrustful. Having grounded prayer in the command and promise of God, and having exposed the idiocy of that human frailty which declines prayer, Calvin adduces *six reasons for prayer*.³¹

The *first* is "that our hearts may be fired with a zealous and burning desire ever to seek, love and serve [God], while we become accustomed in every need to flee to him as to a sacred anchor." There is plainly a godly habituation to which all believers should aspire.

The *second* is that their hearts entertain no desire or wish that would render them ashamed before God.

The *third* is that their hearts may ever be attuned to thanksgiving, since they know that every blessing comes from him.

The *fourth* is that their spiritual alertness may be enhanced as they recognize answers to prayer and subsequently come to meditate "more ardently" on the kindness that alone supplies their need.

The *fifth* is that they may delight still more in all that they know their prayer has obtained for them.

³¹ Victor Shepherd, "John Calvin on Prayer." *Channels* 21, no. 1 (Summer, 2005).

The *sixth* is that they may confirm God's generosity and care for them by "use and experience"; i.e., their heart-owned experience of God's answer to prayer and the use they make of what he has given them in turn authenticates the efficacy of prayer, the promises of God, and the reality of their being "in Christ."

Calvin sums up the six reasons by insisting that as they pray, even amidst circumstances dreadful enough to find them groaning (in other words, amidst circumstances that allow for no natural conclusion that God loves them), their praying becomes the occasion wherein they are persuaded afresh of God's love for them.

Whereupon Calvin proceeds to expound his *four "rules" of prayer*.³²

Rule One: Those who pray must be reverently single-minded. Realistically Calvin recognizes that God's people, attacked by assaults from without and anxieties from within, can scarcely rid themselves of all worries and distractions, only then to contend with God.

Rule Two: Those who pray must be aware of their insufficiency. How aware? They must possess "a burning desire to attain" what they most sorely lack.

Rule Three: Humbled through their awareness of their residual depravity, God's people divest themselves of their own glory, eschew all notions of their own worth, and give glory to God alone. Putting aside all self-assurance, their one assurance is God's never-failing care for them.

Rule Four: Knowing that the aforementioned appeasement is operative, God's people may *and must* pray with confident hope.

Martin Luther on Prayer³³

I will tell you as best I can what I do personally when I pray. May our dear Lord grant to you and to everybody to do it better than I! Amen. First, when I feel that I have become cool and joyless in prayer because of other tasks or thoughts (for the flesh and the devil always impede and obstruct prayer), I take my little Psalter, hurry to my room, or, if it be the day and hour for it, to the church where a

³² Victor Shepherd, "John Calvin on Prayer." *Channels* 21, no. 1 (Summer, 2005).

³³ Martin Luther, "A Simple Way to Pray." *How to Pray*. Internet. Available from <http://www.blc.net/my/wp-content/uploads/2008/10/a-simple-way-to-pray-luther.pdf>, accessed 15 March 2011.

congregation is assembled and, as time permits, I say quietly to myself and word-for-word the Ten Commandments, the Creed, and, if I have time, some words of Christ or of Paul, or some psalms, just as a child might do. It is a good thing to let prayer be the first business of the morning and the last at night. Guard yourself carefully against those false, deluding ideas, which tell you, "Wait a little while. I will pray in an hour; first I must attend to this or that." Such thoughts get you away from prayer into other affairs which so hold your attention and involve you that nothing comes of prayer for that day. It may well be that you may have some tasks which are as good, or better than prayer, especially in an emergency. There is a saying ascribed to St. Jerome that everything a believer does is prayer and a proverb, "He who works faithfully prays twice." This can be said because a believer fears and honors God in his work and remembers the commandment not to wrong anyone, or to try to steal, defraud, or cheat. Such thoughts and such faith undoubtedly transform his work into prayer and a sacrifice of praise. On the other hand it is also true that the work of an unbeliever is outright cursing and so he who works faithlessly curses twice. While he does his work his thoughts are occupied with a neglect of God and violation of his law, how to take advantage of his neighbor, how to steal from him and defraud him. What else can such thoughts be but out and out curses against God and man, which makes one's work and effort a double curse by which a man curses himself. In the end they are beggars and bunglers. It is of such continual prayer that Christ says in Luke 11, "Pray without ceasing," because one must unceasingly guard against sin and wrongdoing, something one cannot do unless one fears God and keeps his commandment in mind, as Psalm 1 [:1, 2] says, "Blessed is he who meditates upon his law day and night." Yet we must be careful not to break the habit of true prayer and imagine other works to be necessary which, after all, are nothing of the kind. Thus at the end we become lax and lazy, cool and listless toward prayer. The devil, who besets us, is not lazy or careless, and our flesh is too ready and eager to sin and is disinclined to the spirit of prayer. When your heart has been warmed by such recitation to yourself [of the Ten Commandments, the words of Christ, etc.] and is intent upon the matter, kneel or stand with your hands folded and your eyes toward heaven and speak or think as briefly as you can: O Heavenly Father, dear God, I am a poor unworthy sinner. I do not deserve to raise my eyes or hands toward thee or to pray. But because thou hast commanded us all to pray and hast promised to hear us and through thy dear Son Jesus Christ hast taught us best how and what to pray, I come to thee in obedience to thy word, trusting in thy gracious promise. I pray in the name of my Lord Jesus Christ together with all thy saints and Christians on earth as he has taught us: Our Father who art, etc., through the whole prayer, word for word. Then repeat one part or as much as you wish, perhaps the first petition: "Hallowed be thy name," and say: "Yes, Lord God, dear Father, hallowed be thy name, both in us and throughout the whole world. Destroy and root out the abominations, idolatry, and heresy of the Turk, the pope, and all false teachers and fanatics who wrongly use thy name and in scandalous ways take it in vain and horribly blaspheme it. They insistently

boast that they teach thy word and the laws of the church, though they really use the devil's deceit and trickery in thy name to wretchedly seduce many poor souls throughout the world, even killing and shedding much innocent blood, and in such persecution they believe that they render thee a divine service. Dear Lord God, convert and restrain [them]. Convert those who are still to be converted that they with us and we with them may hallow and praise thy name, both with true and pure doctrine and with a good and holy life. Restrain those who are unwilling to be converted so that they be forced to cease from misusing, defiling, and dishonoring thy holy name and from misleading the poor people. Amen.³⁴

Luther's theology of prayer is bibliocentric, meaning rooted in the Bible, and he recognizes it as being of utmost importance. Luther saw a profound need for Christians to always be constantly praying biblical prayers, he recognized the presence of profound weaknesses even in his own prayer life. Luther's theology also allows for the humanity of the pray-er. There's written evidence in his letters that he, too, struggled in prayer, as we all do. Luther's theology of prayer also demonstrated a certain confidence in the practicality of prayer, whereby prayer was a practical tool for any and every problem and hindrance in a Christian's life.³⁵

John Wesley on Prayer

God's command to 'pray without ceasing' is founded on the necessity we have of his grace to preserve the life of God in the soul, which can no more subsist one moment without it, than the body can without air. Whether we think of, or speak to, God, whether we act or suffer for him, all is prayer, when we have no other object than his love, and the desire of pleasing him. All that a Christian does, even in eating and sleeping, is prayer, when it is done in simplicity, according to the order of God, without either adding to or diminishing from it by his own choice. Prayer continues in the desire of the heart, though the understanding is employed on outward things. In souls filled with love, the desire to please God is a continual prayer. As the furious hate which the devil bears us is termed the roaring of a lion,

³⁴ Martin Luther, "A Simple Way to Pray." *How to Pray*. Internet. Available from <http://www.blc.net/my/wp-content/uploads/2008/10/a-simple-way-to-pray-luther.pdf>, accessed 15 March 2011.

³⁵ Ibid.

so our vehement love may be termed crying after God. God only requires of his adult children, that their hearts be truly purified, and that they offer him continually the wishes and vows that naturally spring from perfect love. For these desires, being the genuine fruits of love, are the most perfect prayers that can spring from it.³⁶

The Theological Foundation of Prayer

Presenting a combined summation of biblical and systematic theology, Pearlman pointed out that biblical theology is based on truths that are taken from the Scriptures and guided by questions in an expository and interpretive manner, and because the material is arranged according to a definite order, it is systematic.³⁷

Furthermore, in a Christian context, Erickson pointed out that theology is a discipline of study that seeks to understand the God disclosed in the Bible and to provide a Christian perceptive of reality. Theology seeks to understand God's creation, with particular emphasis on humanity and their state, and God's redemptive work in relation to mankind. To help guide in the direction of a coherent whole, biblical, historical, and philosophical theology assist us in providing insights and understandings. Theology also provides a practical value in that it also provides guidance for Christian everyday life, as well as, ministry.³⁸

For purposes of this study, the Doctrine of Christ and the Doctrine of the Church were used. The Doctrine of Christ is the study of the sin of mankind coupled with the

³⁶ Charles Yrigoyen, Jr., *John Wesley: Holiness of Heart and Life [A Spiritual Growth Resource]* (New York: United Methodist Board of Global Ministries, 1996).

³⁷ Meyer Pearlman, *Knowing the Doctrines of the Bible* (Springfield, Missouri: Gospel Publishing House, 2010).

³⁸ Millard J. Erickson, *Christian Theology* [2nd Ed.] (Grand Rapids, MI: Baker Books, 1998).

study of the Person and Work of Christ, man's savior, and the Doctrine of the Church whereby worship, instruction, fellowship, and propagation of the gospels are organized for the purposes of the church.

Christology

The most heated debate in Christology in the history of the church has been over the understanding of the person and work of Jesus Christ. In reviewing contemporary issues in Christological methods, some recent theologians determined that Christ could not be both human and God. They have also made efforts to historically research the life of Jesus using that understanding. Erickson mentioned Rudolf Bultmann as one certain researcher who believed that the story of Christ was surrounded by myth. They further believed that the key to understanding Christianity was to reinterpret the myth by finding out how Jesus influenced His disciples, along with the people around Him. Conversely, a perspective making use of faith to interpret the history of Jesus, which was found through reason, provided the most sufficient Christological methodology.³⁹

Throughout the years, theologians have limited their debate of Christ to the views set forth in their respective denominational or confessional beliefs, which have had the propensity to follow the positions established in the ecumenical councils of the early centuries of the church. The quandary posed was largely in terms of metaphysics (i.e., asking questions like: *How can the divine nature and the human nature coexist within one person?* On the other hand, *How can Jesus be both God and man at once?* Nonetheless, this focus changed. Theology became hostile in some theological circles or

³⁹ Millard J. Erickson, *Christian Theology* [2nd Ed.] (Grand Rapids, MI: Baker Books, 1998).

somewhat indifferent to metaphysics. Therefore, the study of Christ is currently from a historical perspective. The paradigm shift was motivated by a suspicion that the theological Christ was different from the actual Jesus who walked the earth.⁴⁰

Though the deity of Christ rests at the peak of controversy and the Christian faith, its value is authentic to those of us who are believers, particularly concerning the knowledge of God, new life, having a personal relationship with God, and the capacity to worship Christ for who He is.⁴¹

Thus, this leads to Grudem's question: *How is Jesus fully God and fully man, yet one person?* Summarizing the biblical teaching about the person of Christ, he stated: *Jesus Christ was fully God and fully man in one person, and will be so forever.* Though the scriptural material is massive that supports this definition, he expounded upon the humanity of Christ, His deity, and how His deity and humanity were united in the one person of Christ. Grudem also asked, *Why was Jesus' humanity necessary?* There were several reasons why Jesus had to be fully man if He were to be the Messiah and earn our salvation: 1) For representative obedience (i.e., He obeyed for us, whereas Adam had failed and disobeyed); 2) To be a substitute sacrifice (i.e., Had Jesus not been a man, He could not have died in our place and paid the penalty that was due to us); 3) To be the one mediator between God and man (i.e., We were separated from God by sin; we needed someone to stand in the gap between God and man to bring us back to himself.); 4) To fulfill God's original purpose for man to rule over creation (i.e., God placed man on earth

⁴⁰ Millard J. Erickson, *Christian Theology* [2nd Ed.] (Grand Rapids, MI: Baker Books, 1998).

⁴¹ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994).

to subdue it and rule over it as God's representatives.); 5) To be our example and pattern in life; 6) To be the pattern for our redeemed bodies (i.e., the resurrected body that Jesus had when he rose from the dead is the pattern for which our bodies will be like when we are raised from the dead); and 7) To sympathize as high priest (i.e., having lived as a man, Jesus is able to sympathize more fully with our experiences).⁴²

Similarly, Grudem asked: *Why was Jesus' deity necessary?* Though the answer clearly lies in scripture, but 1) Only Jesus who is infinite God could bear the full penalty of all the sins of all those who would believe in him —any finite creature would have been unqualified of bearing that punishment; 2) salvation is from the Lord (Jonah 2:9), and the entire significance of scripture is intended to show that no human being, no creature, could ever save man —only God himself could; and 3) only someone who was really, truly, and fully God could be the one mediator between God and man, to both bring us back to God and to reveal God in His entirety to us.⁴³

Garrett thought it significant to classify in one context the most prominent marks of Jesus' humanity, namely growth, temptation, physical exhaustion, emotions, limitations of knowledge and power, individuality, and dependence on God the Father. In the same way, Gruden acknowledged the consequences of Jesus' humanity: 1) Reality of

⁴² Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994).

⁴³ Ibid.

His incarnation, 2) Jesus' oneness with us, 3) His humanity as the basis for His saving work, and 4) Reality of a perfect example for humankind.⁴⁴

With a logo or tagline, "*Jesus Is Lord*," Christology has to be at the forefront of Kenneth Copeland Ministries (KCM). Inbody used McGrath's definition of Christology as "the affirmation that Jesus reveals God to us, that He is the bearer of salvation in His life, death, and resurrection, and that He defines the shape of the Christian life." He further stated that Christology was "the elaboration of the claims that Jesus was God incarnate (the person of Christ) and that Jesus saves us (the work of Christ)."⁴⁵

Williamson, as cited by Inbody, described Jesus as a first century Galilean Jew, who was a wandering teacher that was "faithful to the Torah" and "committed to the renewal of Judaism under the Torah." Jesus' teachings and actions fell within the range of the Judaism of His era. Inbody also made note of how at the core of His teaching was the call to love, which He manifested and to which He called His followers.⁴⁶

Inbody revealed four points that must be taken into consideration: Jesus was, first and foremost, a Jewish eschatological prophet who announced the coming reign of God's love and warned of consequences for Jerusalem and the temple if his summons were ignored; Secondly, Jesus was a teacher, who went about teaching that God wills our well-being which consists of justice, healing, and peace. Thirdly, Jesus was a healer

⁴⁴ James Leo Garrett, Jr., *Systematic Theology: Biblical, Historical, and Evangelical* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990).

⁴⁵ Tyron Inbody, *The Faith of the Christian Church: An Introduction to Theology* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2005), 189.

⁴⁶ Ibid.

where incomprehensible and extraordinary things happened when he was present (i.e., healing the sick, forgiving sins, and exorcisms). Fourthly, Jesus was a Jewish sage, representative of the Jewish wisdom tradition and Jewish prophetism.⁴⁷

Unlike conservative wisdom which generally “centered around family, wealth, honor, and religious practice, Jesus embodied a new kind of community, represented obviously in the kind of people He had table fellowship with, which was based on acceptance [rather] than honor and shame.”⁴⁸

Jesus’ virginal conception was another miracle whereby God, who is not bound by natural laws of conception and genetics, can do anything He wants to do. Jesus’ ministry was interpreted as a challenge to Roman authority, and thus His crucifixion was a result of Roman, not Jewish (as perceived by many), law. Furthermore, Jesus’ resurrection ratified that God had been present and working on the scene all along. Inbody captured Polkinghorne’s view on Jesus’ resurrection as it represents “the beginning of God’s great work of redemptive transformation, the seed from which the new creation begins to grow.” Inbody, therefore, made it perfectly clear that “To speak of the resurrection as eschatological, is not to speak of it as if the resurrection is unconnected to history.”⁴⁹

Inbody concluded his chapter on Christology by proclaiming that “One cannot inherit, or even learn, one’s family’s or community’s faith in Christ. Faith in Christ must

⁴⁷ Tyron Inbody, *The Faith of the Christian Church: An Introduction to Theology* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2005), 193-194.

⁴⁸ Ibid.

⁴⁹ Ibid, 204.

be self-chosen, internalized, and confirmed in the inner life for it to be real and true....

One knows the truth through the authority of ‘the heart.’”⁵⁰

Ecclesiology

Among believers, the church is one of the few observable forms of a communal relationship among believers. Erickson best defined it as the biblical-philological method. To describe the church, the Bible uses a number of icons, namely, the more important ones are the people of God, the body of Christ, and the temple of the Holy Spirit, with each contributing to our understanding.⁵¹

In providing an explanation and scriptural basis for the church, Grudem acknowledged that 1) The church is a community of all true believers for all time; 2) The church is invisible, yet visible; 3) The church is local and universal; 4) Metaphors are used to describe what the church is like, namely *family, bride of Christ, branches on a vine, an olive tree, a field of crops, a building, a new temple, a new group of priests, God’s house, the pillar, bulwark of the truth, the body of Christ*; 5) The distinctions between the church and Israel; and 6) the church and the Kingdom of God. Grudem further expounded upon the purposes of the church: 1) Ministry to God: Worship, 2) Ministry to believers: Nurture, 3) Ministry to the World: Evangelism and mercy, and 4) Keeping the purposes in balance.⁵²

⁵⁰ Tyron Inbody, *The Faith of the Christian Church: An Introduction to Theology* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2005), 112.

⁵¹ Millard J. Erickson, *Christian Theology* [2nd Ed] (Grand Rapids, MI: Baker Books, 1998).

⁵² Wayne Gruden, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994).

Correspondingly, Gruden asked: *What kind of authority does the church have? How should church discipline function?* He defined the power of the church as follows: *The power of the church is its God-given authority to carry on spiritual warfare, proclaim the gospel, and exercise church discipline.* The purpose of church discipline is for 1) Restoration and reconciliation of the believer who is going astray, 2) To keep the sin from spreading to others, and 3) To protect the purity of the church and the honor of Christ. Church discipline should be carried out as follows: 1) Knowledge of the sin should be kept to the smallest group possible; 2) Disciplinary measures should increase in strength until there is a solution; 3) Discipline of church leaders; 4) Once the discipline has occurred, the repentant person should be welcomed back quickly; 5) The attitude while administering discipline is important; it should be done with gentleness and humility, with an unadulterated appreciation for one's own weakness; and 6) Forgive.⁵³

The doctrine of the church, also called ecclesiology, has not always been considered an integral or essential component of their systems of theology. Ecclesiology includes not only the church proper (i.e., its nature, origin, mission, membership, order or polity, worship, and unity) but also ministry (i.e., general and ordained) the ordinances/sacraments (e.g., baptism, the Lord's Supper), and the church's relation to government and society.⁵⁴

⁵³ Wayne Gruden, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994).

⁵⁴ James Leo Garrett, Jr., *Systematic Theology: Biblical, Historical, and Evangelical* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990).

Inbody described how “a theology of the church requires a dialectical set of ideas: both a people (an abstract concept, a spiritual reality) and an institution (a concrete community).”⁵⁵ He further described the church as *the people of God*. Second, he noted that the church was the *body of Christ*. Third, the church is a *community of the Holy Spirit*. Inbody associated the church with that of Christology by stating that,

As with Christology, the church is not the Spirit....The church is a community of the Spirit: people on the way from sinful humanity to the kingdom of God, the community where the Spirit works to bring the saints to perfection, the new creation in which Christ’s image is borne, the community where the eschatological promise of God’s shalom is being fulfilled. The Holy Spirit keeps the church in truth and guides it.⁵⁶

Inbody noted how “the church is rooted in Christ, by whose life, death, and resurrection, believers are justified by grace and set on the path to sanctification.”⁵⁷ “Any church,” he went on to say, “including a local congregation, which does not intend to be catholic in the sense that it invites all manner of people (i.e., people of differing sexes, races, classes, sexual orientation, national origin, intelligence, skills, even odors) is not the church.”⁵⁸

The church exists, according to Inbody, as God’s instrument of reconciliation. Its purpose is to be God’s instrument of fulfill God’s covenant with the whole creation. The church exists to re-present and represent the gospel both outside (mission) and inside (ministry) the community of disciples.

⁵⁵ Tyron Inbody, *The Faith of the Christian Church: An Introduction to Theology* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2005), 253.

⁵⁶ Ibid, 258.

⁵⁷ Ibid, 261.

⁵⁸ Ibid, 253.

Relating Christology and Ecclesiology to the Researcher's Ministry

Kenneth Copeland Ministries believes that all born-again believers are called to ministry, as evidenced in II Corinthians 5:18-19 where God has given believers “the ministry of reconciliation.”⁵⁹ KCM believes that every believer is anointed and endowed with power to reach those with whom they come in contact, and that God gives special gifts and talents to equip them to excel in ministry. Believers are appointed to tell the world that God is not mad at them, and that only one sin will send them to hell, which is their rejection of Jesus Christ. As believers and brothers and sisters in Christ, we must declare to the nations that we are One Body. The walls that separate us, which include every kind of prejudice, must come down.⁶⁰

There are those who are called to the five fold ministry: apostles, prophets, evangelists, pastors, and teachers. They are called by Jesus Christ and anointed by Him to stand in their particular office of ministry. The researcher is by profession, vocation, and calling, a teacher, and having been recently assigned as a trainer at KCM in the Ministry, she sees herself with an awesome task of imparting knowledge to those New Hires and existing employees, regarding their technical, as well as, spiritual nature. It is the researcher's desire to live by example.

Once a believer has established what God has called him/her to do, there are three steps in the Formula for Success that KCM recommends to help one succeed in that ministry he/she has been called to: 1) *Find the will of God in your situation by prayer*

⁵⁹ Kenneth Copeland Ministries, *Understanding Ministry*, Ministry brochure (Ft. Worth, TX: Kenneth Copeland Publications).

⁶⁰ Ibid.

and meditation in the Word. God's Word is His will. 2) *Once you know the will of God, confer no longer with flesh and blood.* Look to the Word and stand on it. 3) *Get the job done at any cost, and do it with excellence.* If God has called you to do something in the ministry, then He has also equipped you and anointed you to do it with excellence.⁶¹

Copeland further believes that the following steps are helpful to one seeking excellence in ministry: 1) Dedication (i.e., decide to please the Father; decide to live in victory; and decide to live in love); 2) Singleness of purpose, James 1:6-8, (i.e., your time is God's; meet the people's needs; seek ways of getting the Word out; and receive Mark 16:15-20); 3) Be led by the Spirit of God, Romans 8:14; 4). Strip away everything else (i.e., Begin by cutting off outside activities, and put away man-made schemes.), 5) Look to the Word day and night (Proverbs 4:20-22); and 6) Make prayer and fasting number one in your life. Copeland believes strongly in *Excellence in Ministry*. In his book, *Six Steps to Excellence in Ministry*, he advises us, "Whatever price it takes, pay it. The dividends are out of this world!"⁶²

As ministers of the gospel, we are entrusted with God's strength and might. We are therefore faced with two responsibilities: 1) to develop and maintain excellence of ministry and 2) to deal with Satan.

As aforementioned, the first step in the six steps to "excellence" in ministry is dedication. True dedication is a decision of quality—a decision where there is no

⁶¹ Kenneth Copeland Ministries, *Understanding Ministry*, Ministry brochure (Ft. Worth, TX: Kenneth Copeland Publications).

⁶² Kenneth Copeland, *Six Steps to Excellence In Ministry* (Ft. Worth, TX: Kenneth Copeland Publications, 1987).

turning back. Find your place in the body; devote yourself to pleasing God; and commit yourself to a life of prayer. Step two is “Singleness of Purpose: to meet the needs of the people. Don’t hesitate to step out on your faith and preach the Word in season and out. Step three is to “Follow the Leadership of the Holy Spirit.” Don’t be influenced by situations and be prepared for disturbances. Step four is to “Strip Away the Things of the World.” Do away with spiritual junk food; put away man-made schemes; and lay aside the cares of this world. Step five: “Look to the Word Day and Night.” The Word promotes, and looking to the Word helps your flesh. Step six: Spend time fasting.

CHAPTER FOUR

METHODOLOGY

And we receive from Him whatever we ask, because we [watchfully] obey His orders [observe His suggestions and injunctions, follow His plan for us] and [habitually] practice what is pleasing to Him. And this is His order (His command, His injunction): that we should believe in (put our faith and trust in and adhere to and rely on) the name of His Son Jesus Christ (the Messiah), and that we should love one another, just as He has commanded us.

1 John 3:22-23 (Amplified Bible)

Qualitative research is pragmatic, interpretive, and grounded in the experiences actually lived by people, according to Creswell when referring to Marshall and Rossman. Five characteristics of qualitative research, as well as characteristics of qualitative researchers were offered by Rossman and Rallis. The five characteristics of qualitative research are as follows: 1) It is a naturalistic approach taking place in the natural world, 2) It draws on multiple methods of inquiry that are interactive and humanistic that respect the humanity of the participants in the study, 3) It focuses on context, 4) It is emergent and evolving, rather than tightly prefigured, and 5) It is fundamentally interpretive. The characteristics of qualitative researchers include 1) viewing social phenomena holistically, 2) engaging in systematic reflection on the conduct of the research, 3) remaining sensitive to one's personal biography or social identity and how they shape

the study, and 4) using and/or relying on complex reasoning that moves dialectically between deduction and induction.¹

Historically, three major purposes for research have been described by qualitative methodologists: exploring, explaining, or describing a phenomenon. Many qualitative studies are descriptive and exploratory in nature.²

Merriam defined qualitative research as “an umbrella concept covering several forms of inquiry that help us understand and explain the meaning of social phenomenon with as little disruption of the natural setting as possible.” She defined case study research as an in-depth investigation of a single unit. She noted that qualitative research was an act of seeking to build theory from observations of real-world phenomenon in their natural and specific contexts. The goal is to develop a theory that makes sense of data that is generated in the context of a particular investigation, not simply to test ideas against data.³

Marshall and Rossman defined research and compared it to a research proposal, explaining that...,

For the social scientist or a researcher in applied fields, research is a process of trying to gain a better understanding of the complexities of human experience and, in some genres of research, to take action based on that understanding. Through systematic and sometimes collaborative strategies, the researcher gathers information about actions and interactions, reflects on their meaning, arrives at

¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* [2nd ed.] (Thousand Oaks, CA: SAGE Publications, 2003).

² C. Marshall and G. B. Rossman, *Designing Qualitative Research* (California: SAGE Publications, 2006).

³ S. B. Merriam, *Qualitative Research and Case Study Application in Education* (San Francisco: Jossey-Bass, 1998), 5.

and evaluates conclusions, and eventually puts forward an interpretation, most frequently in written form.⁴

They further described a research proposal as “a plan for engaging in systematic inquiry to bring about a better understanding of the phenomenon and/or to change problematic social circumstances.”⁵

According to Yin, qualitative research methods are designed to help the researcher understand people and the social and cultural contexts within which they live.⁶

Marshall and Rossman noted that a study that focuses on individual lived experience generally relies on an in-depth interview strategy that may or may not be supplemented with other forms of data. In this case, the primary strategy is to capture the meaning of experience in each participant’s own words. They further noted that studies that focus on society and culture in a group, a program, or an organization generally promote some form of case study as a strategy. Marshall and Rossman described case study as the most complex strategy that may involve multiple methods (i.e., interviews, observations, document analysis, and even surveys).⁷

For purposes of this study, qualitative research methods were used, more specifically, methodological triangulation (i.e., administering a questionnaire to the KCM Prayer Ministers, interviewing EMIC representatives who are involved in Prayer Ministry

⁴ Marshall and G. B. Rossman, *Designing Qualitative Research* (California: SAGE Publications, 2006).

⁵ Ibid, 24.

⁶ R. K. Yin, *Case Study Research, Design, and Methods* [Fifth printing] (Newbury Park, CA: Sage Publications, 1990).

⁷ C. Marshall and G. B. Rossman, *Designing Qualitative Research* (California: SAGE Publications, 2006).

at the Church, and interviewing laypersons who are considered as Independent Prayer Warriors). The researcher developed two Interview Guides, one for the representatives involved in prayer from EMIC, the Church, and the other for the Independent Prayer Warriors, and a Questionnaire for the Prayer Ministers to collect the data.

Population

Marshall and Rossman explained that the most global decision to be made is choosing the setting, site, population, or phenomenon of interest, which is fundamental to the design of the study, and it also serves as a guide for the researcher. The researcher administered a questionnaire to KCM Prayer Ministers (n=56) and interviewed representatives who are involved in Prayer Ministry at the Church (n=5) and laypersons who are considered as Independent Prayer Warriors (n=5).

Though Marshall and Rossman disclosed concerns regarding research in one's own setting, the Leads in the Prayer Department were used in a pilot study to determine the changes that were needed to be made to the instrument and/or process to make the study more valid and reliable. Marshall and Rossman's concerns were noted herein and were also taken into consideration throughout this study: the researcher's expectations based on familiarity with the setting and the people, the transition from one's regular job responsibilities in a familiar setting to that of researcher, ethical and political dilemmas, the risk of the possibility of exposing potentially damaging information, and struggles with closeness and closure. However, the positive aspects were noted as well: relatively easy access to participants, less time expenditure for certain facets of data collection, a

viable location for the research, the potential to develop trusting relationships, and studying one's own culture.⁸

Marshall and Rossman concluded by stating that the

“Closeness to the people and the phenomenon through intense interactions provides subjective understandings that can greatly increase the quality of qualitative data.” A realistic site is where a) entry is possible; b) there is a high probability that a rich mix of the processes, people, programs, interactions, and structures of interest is present; c) the researcher is likely to be able to build trusting relations with the participants in the study; d) the study can be conducted and reported ethically and e) data quality and credibility of the study are reasonably assured.⁹

Role of the Researcher

As outlined in Marshall and Rossman the researcher's role may involve varying degrees of *participantness*, which is defined as the degree to which the researcher has actual participation in daily life. One extreme would be the full participant, who would go about ordinary life in a role or set of roles constructed in the particular setting being studied, while the other extreme would be the complete observer who would not engage in social interaction and would shun involvement in the world being studied. For purposes of this study, the researcher was a complete observer.¹⁰

Full and complete disclosure of *revealedness* was exercised. The participants were fully aware and knew that their responses were to be part of the researcher's study in fulfillment of the requirements for completion of the dissertation. The scope of the

⁸ C. Marshall and G. B. Rossman, *Designing Qualitative Research* (California: SAGE Publications, 2006).

⁹ Ibid, 62.

¹⁰ Ibid.

researcher's role may also vary in *intensiveness and extensiveness*, which is the amount of time spent on a daily basis in the setting and the duration of the study. Both dimensions were desired for purposes of this study. The researcher developed trusting relationships with the participants of the study, which proceeded in conjunction with gathering good data. The research questions have been linked to the methodology; thereby, the researchers' role was managed efficiently and carefully ensuring good use of the time that was available while interviewing and administering the questionnaire.¹¹

The researcher's background, education, and professional experiences range from that of educational administration, in both K – 12 and higher education settings, to that of grant writing, institutional advancement and development, to that of training at a worldwide ministry call center. Thus, the researcher, with such a vast array of these professional experiences, is highly qualified and well prepared to conduct this study.

Ethical Considerations

Bloomberg and Volpe, in their *Roadmap for Developing Methodology Chapter: Necessary Elements* section, pointed out that the researcher must consider the ethical issues that may arise vis-à-vis all phases of the study. The researcher assures that all necessary steps were taken to ensure ethical considerations were addressed. As a researcher, one is bound to conduct research in such a manner that it minimizes any potential harm to those involved in the study. As described by Marshall and Rossman, the

¹¹ C. Marshall and G. B. Rossman, *Designing Qualitative Research* (California: SAGE Publications, 2006).

qualities that make a successful qualitative researcher reveal oneself as sensitive to ethical issues would be rather generic (i.e., the use of informed consent and anonymity).¹²

For purposes of this study, this researcher established safeguards that protected the rights of the participants and included informed consent, protecting the participants from any harm and ensuring the element of confidentiality.

Site Selection/Profile

The site selection for this study was Kenneth Copeland Ministries, a Word of Faith Congregation, located in Ft. Worth, TX. Kenneth Copeland Ministries, also known as Eagle Mountain International Church (EMIC), resides in the town of Newark, Texas, and it is one of the largest faith-based ministries in the world. Kenneth Copeland Ministries (KCM) went into collaboration with the United Theological Seminary (UTS) to form a Focus Group called the *Kenneth Copeland Scholars* with classes having begun in August 2010. Through this union the ministry and the seminary united to provide practical hands-on experiences for students entering the doctor of ministry program particularly in the areas of preaching and media. Students are to gain practical experience in building and growing their area(s) of ministry to positively influence their various communities, namely in terms of social media, television ministry, a ministry magazine, and preaching faith that imparts practical knowledge to the listener.

¹² C. Marshall and G. B. Rossman, *Designing Qualitative Research* (California: SAGE Publications, 2006).

The Interview Process

For purposes of this study, the researcher interviewed representatives who are involved in Prayer Ministry at the Church (i.e., the Senior Associated Pastor of Education and Pastoral Care, an Associate Pastor, the Prayer Ministry Director, the ePastor, and an Altar Minister) and laypersons who are considered as Independent Prayer Warriors.

The interview was selected to foster interactivity with the participants and to ensure a high return rate. The interview process also elicited in-depth, context rich personal accounts, perceptions, and perspectives. The data were collected in the natural setting, while the administrators were at their place of employment, the ePastor was out of town and the interview was via telephone, and the Altar Minister was at his place of employment, the selected site. The interviews were structured around an Interview Guide developed by the researcher. The interview allowed the researcher to facilitate discovery of nuances in the culture, and notes and/or verbatim transcription were used to document the interviews.

A qualitative researcher relies extensively on in-depth interviewing which has been described as a conversation with a purpose, according to Marshall and Rossman.¹³ With this approach, the researcher explores a few general topics to determine the participant's views, while respecting how the participant frames and structures his/her responses. The participants' points of view on the phenomenon of interest actually unfolded as they viewed it (*the emic perspective*), not as the researcher viewed it (*the etic perspective*).

¹³ C. Marshall and G. B. Rossman, *Designing Qualitative Research*. California: SAGE Publications, 2006.

Data Analysis

Typical analytical procedures in research are found in seven phases¹⁴ according to Marshall and Rossman of which the researcher used upon collection of the data:

- a) *organizing the data* – during which time logs of dates, names, times, and places where, when, and with whom the data are gathered are recorded. See the Timeline for the Study.
- b) *immersion in the data* – whereby one reads, rereads, and reads through the data again forcing the researcher to be intimately familiar with the data;
- c) *generating categories and themes* – here the researcher makes notes of patterns that are evident in the setting and that are expressed by the participants; For purposes of this study, the themes were developed during the process of developing the instruments used to collect the data;
- d) *coding the data* – the formal representation of analytic thinking whereby the researcher applies some type of coding scheme to the categories and themes and carefully and thoroughly marks passages in the data using the codes;
- e) *offering interpretations* – here the researcher offers interpretations of what has been learned, often referred to as “telling the story;”¹⁵
- f) *searching for alternative understandings* – after developing categories and themes, the researcher begins the process of evaluating the plausibility of developing her understandings and of exploring them through the data; and
- g) *writing the report or other format for presenting the study* – in this instance, two such genres of qualitative research were used: *case study* and *action research reporting*. Research on specific organizations, programs, or processes is often called case studies. Case studies rely on historical and document analysis, interviewing and some forms of observation for data collection. Action research reporting was conducted with

¹⁴ C. Marshall and G. B. Rossman, *Designing Qualitative Research*. California: SAGE Publications, 2006.

¹⁵ Ibid, 161.

practitioners who, for the most part, wanted to improve their own situation and that of others, as well as, discovering and solving problems.¹⁶

Each phase of data analysis, as noted above, involved data reduction, as the data collected were brought into manageable pieces, and interpretation, as the researcher brought specific meaning and insight to the words and acts of the participants in the study.

Transcribing

Transcribing and translating text has become an important issue in the discourse of qualitative research according to Marshall and Rossman, particularly in the use of interviews. When the data have been translated, it is no longer called “raw data,” but “processed data.” In such instances, the researcher discussed the problematic nature of transcribing to the participants and provided strategies for handling the judgments and interpretations by allowing the participants to review the transcriptions prior to submission to ensure accuracy.¹⁷

Coding

In coding the data, the researcher planned a system that eased retrieval for analytical purposes. Based on the research questions, the questionnaire, and the interview instruments, the researcher relied on a predetermined list of categories.

Trustworthiness

It is argued that the success of any qualitative study depends, for the most part, on the interpersonal skills of the researcher. This caveat is often implied as building trust with participants, maintaining good relations with them, respecting the norms of

¹⁶ C. Marshall and G. B. Rossman, *Designing Qualitative Research*. California: SAGE Publications, 2006.

¹⁷ Ibid.

reciprocity, and sensitively considering ethical issues as they apply. Marshall and Rossman advised one to drop the *academic armor*, which in many cases prevents intimate emotional engagement that is required in qualitative research. In so doing, it allows richer, more intimate acceptance into the ongoing lives and sentiments of the participants. In the initial stages of the interviews, the researcher informed the participants of her role.¹⁸

¹⁸ C. Marshall and G. B. Rossman, *Designing Qualitative Research* (California: SAGE Publications, 2006).

CHAPTER FIVE

FIELD EXPERIENCE

Again I tell you, if two of you on earth agree (harmonize together, make a symphony together) about whatever [anything and everything] they may ask, it will come to pass and be done for them by My Father in heaven. For wherever two or three are gathered (drawn together as My followers) in (into) My name, there I AM in the midst of them.

Matthew 18:19-20 (Amplified Bible)

For purposes of this study, qualitative research methods were used, more specifically, methodological triangulation (i.e., administering a questionnaire to the KCM Prayer Ministers, interviewing EMIC representatives who are involved in Prayer Ministry at the Church, and interviewing laypersons who are considered as independent Prayer Warriors). The researcher developed two Interview Guides, one for the representatives involved in prayer from EMIC, the Church, and the other for the independent Prayer Warriors, and a Questionnaire for the Prayer Ministers to collect the data.

Both the Questionnaire and the Interview Guides included sections of demographic information which gathered the following data: the denomination they grew up with, their current denomination, gender, age range, their highest level of education attained, ministry experience (both at KCM and other ministries, where applicable), professional background (other than ministry), and involvement in a local church. The following data were collected for each of the three groups: the KCM Prayer Ministers,

representatives from EMIC (the Church) who are involved in prayer ministry, and the Laypersons who are actually independent Prayer Warriors:

Data Reported from the KCM Prayer Ministers (The Ministry)

The questionnaire was submitted to the KCM Prayer Ministers; there were thirty-three females, eighteen males, and five that were unmarked. See Figure 5.1.

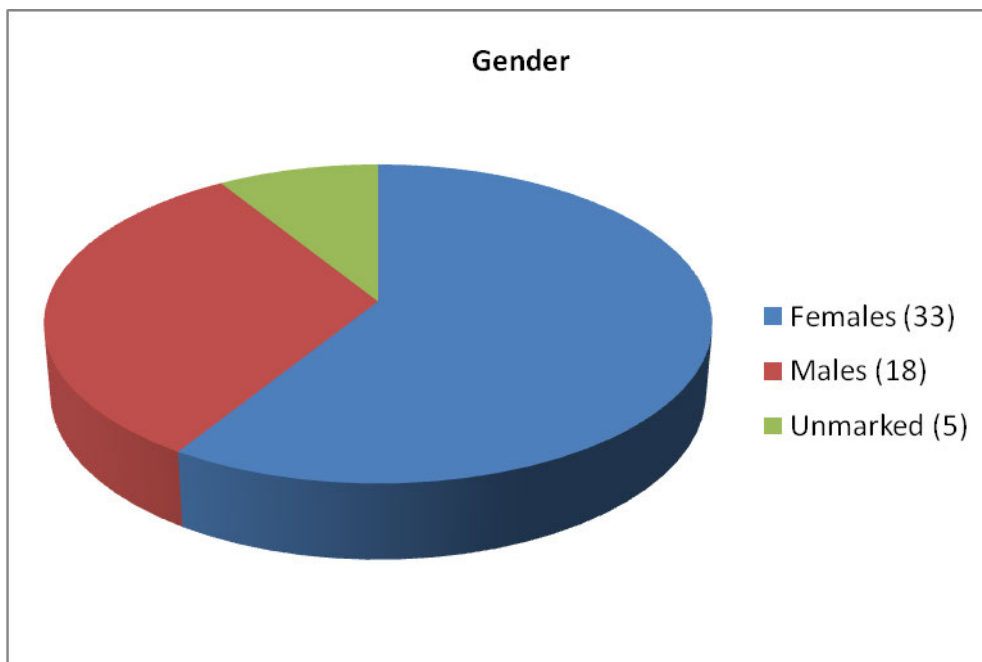


Figure 5.1. KCM Prayer Ministers – Gender

The Prayer Ministers were also asked their denomination: the one they grew up with and the denomination that they are currently, with the following results: twenty-nine percent grew up Baptist; twenty-three percent, Catholic; eleven percent were Methodist, nine percent, Non-denominational; seven percent were Pentecostal, with seven percent also Church of Christ; four percent were Apostolic, with another four percent, Assembly of God; with each of the following rating at two percent: Church of God,

Church of God In Christ, Community Congregational Church, Episcopal, Lutheran, & Presbyterian; and nine percent did not label and area. Eighty-two percent are currently Non-denominational; with seven percent, Pentecostal. Two percent were Assembly of God, and two percent were Church of God. Nine percent again did not label an area. See Figure 5.2.

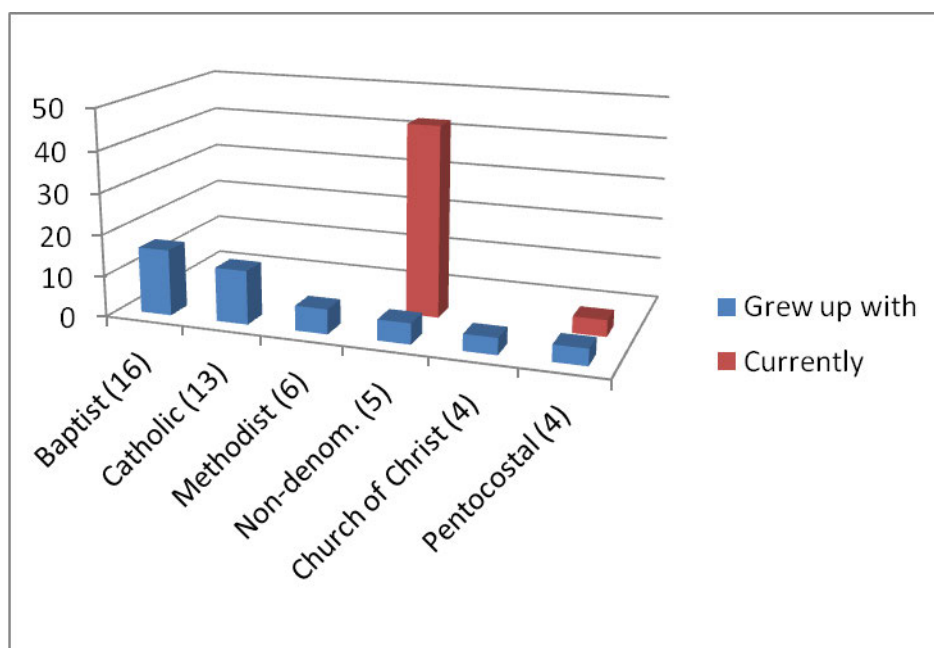


Figure 5.2. KCM Prayer Ministers – Denomination

Seven percent of the Prayer Ministers were within the range of 21 – 30; thirteen percent were within the range of 31 – 40; twenty-seven percent were 41 – 50; thirty-two percent were 51 – 60, sixteen percent were between 61 – 70, while five percent were older than 71. See Figure 5.3.

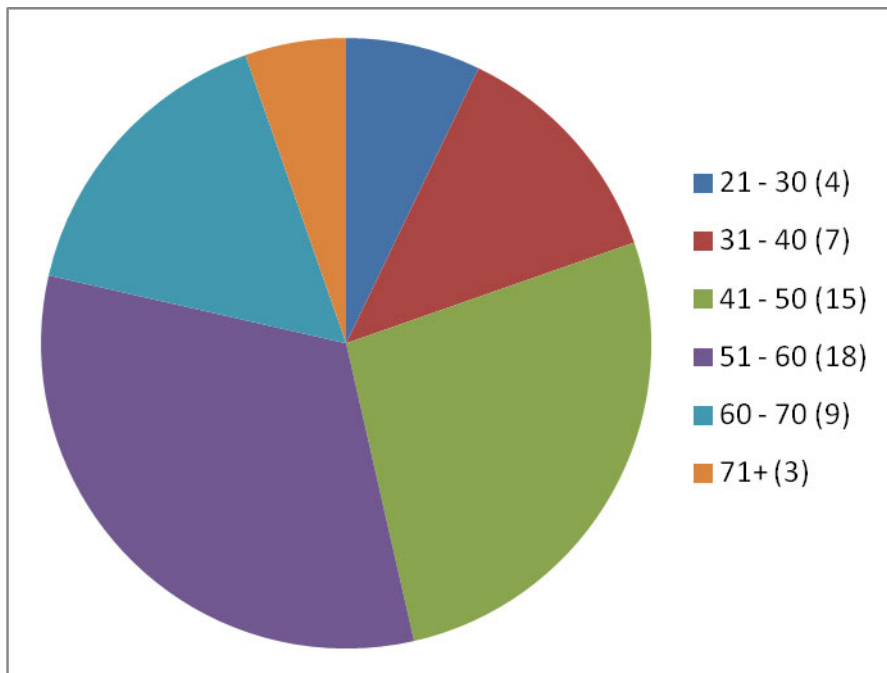


Figure 5.3. KCM Prayer Ministers – Age Range

Forty-six percent of the KCM Prayer Ministers had attained some college hours, whereas twenty percent had attained an Associate's Degree. Fourteen percent had attained a Bachelor's Degree, while fourteen percent had gotten a High School Diploma. Two percent had attained a Master's Degree, while four percent had attained Doctorates. See Figure 5.4.

Data Reported from the EMIC Representatives (The Church)

Those representatives interviewed from EMIC (The Church) included the Senior Associate Pastor of Education and Pastoral Care, an Associate Pastor, the Prayer Ministry Director, the ePastor, and an Altar Minister. Twenty percent of those interviewed were female and eighty percent males. See Figure 5.5.

In reference to the denominations of the representatives of EMIC (The Church) who are involved in prayer ministry, sixty percent grew up Baptist, with one of them having also grown up Assembly of God. Twenty percent were Catholic, and twenty percent were Methodist. Currently, 100% are Non-denominational (Word of Faith). See Figure 5.6.

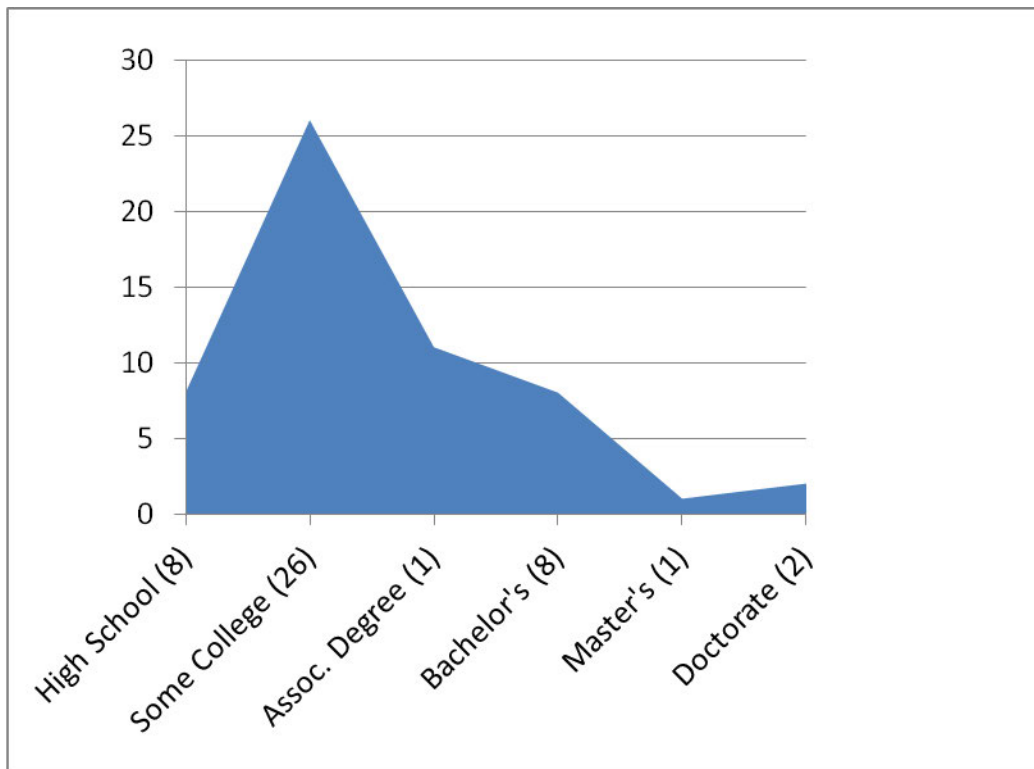


Figure 5.4. KCM Prayer Ministers – Education Level

Sixty percent of the representatives from EMIC were between the ages of 41 and 50, while, forty percent, 51-60. Forty percent had earned a doctorate, and forty percent a Bachelor's Degree. Twenty percent had earned some college hours. See Figure 5.7.

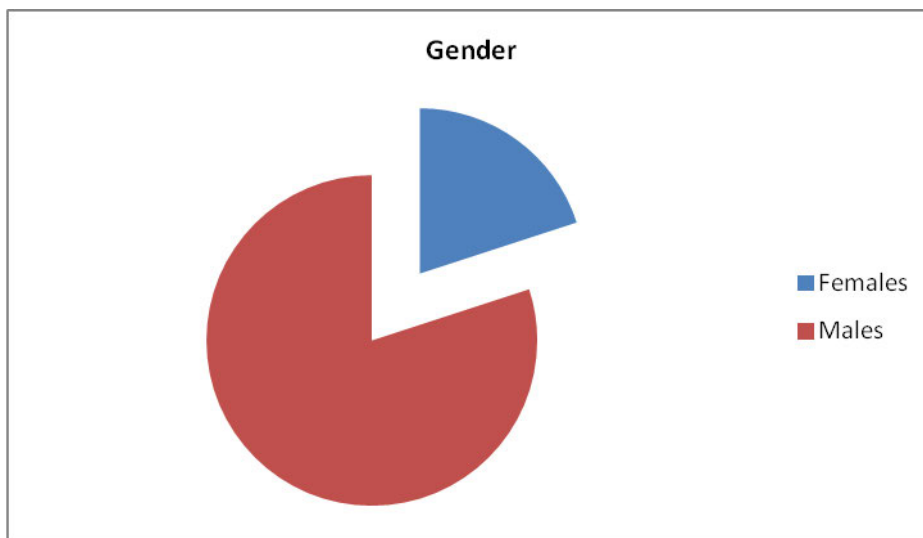


Figure 5.5. Representatives from EMIC – Gender

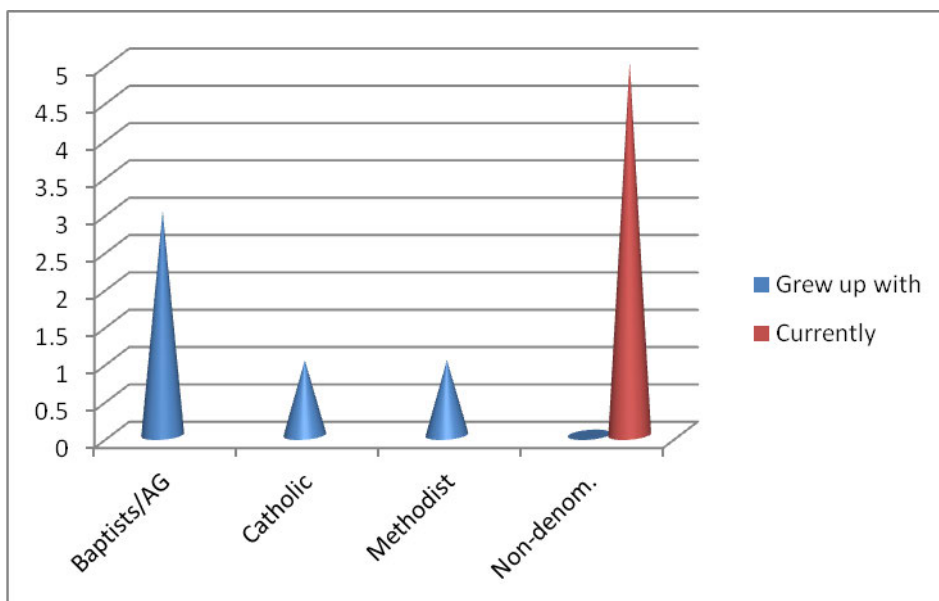


Figure 5.6. Representatives from EMIC – Denomination

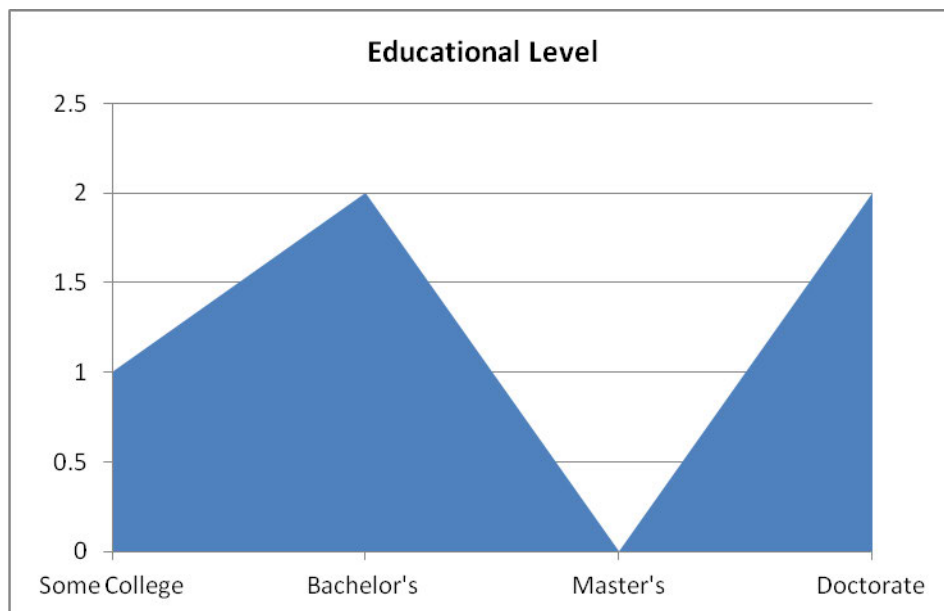


Figure 5.7. Representatives from EMIC – Educational Level

Data Reported from the Laypersons (Independent Prayer Warriors)

Eighty percent of the Laypersons were female, and twenty, male. See Figure 5.8.

Twenty percent of the Laypersons grew up Baptist, with one having grown up Pentecostal, too. Another twenty percent grew up Episcopal, with another twenty percent, Methodist. Still, again, twenty percent also grew up Pentecostal, while another twenty, Presbyterian. Currently, sixty percent of the Laypersons interviewed are Non-denominational, with twenty percent being Church of Christ, and still another, Methodist.

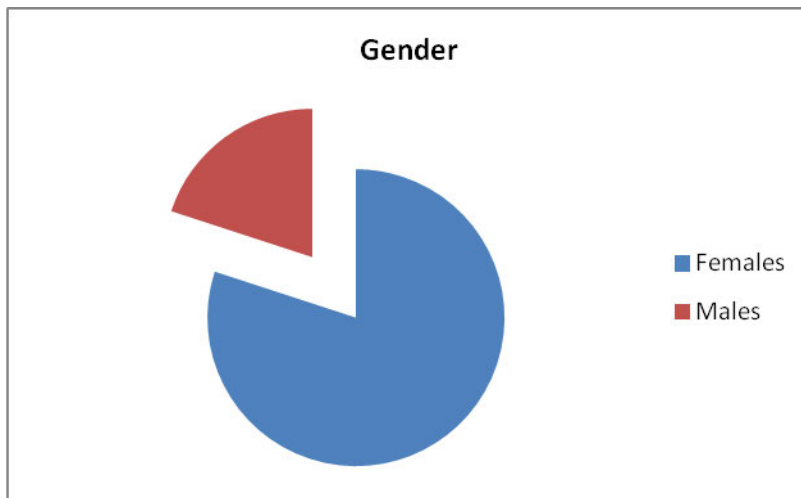


Figure 5.8. Laypersons (Independent Prayer Warriors) – Gender .

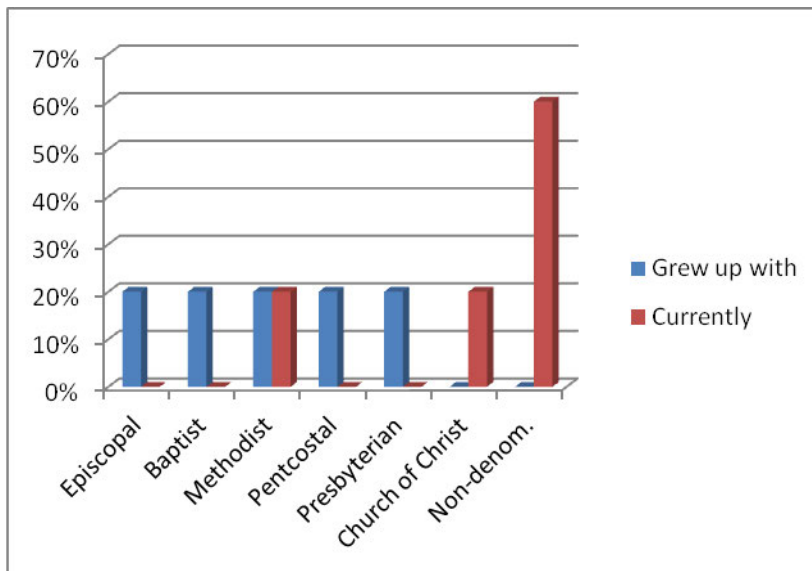


Figure 5.9. Laypersons (Independent Prayer Warriors) – Denomination

Forty percent of the Laypersons were between the age range of 51 and 60, whereas, another forty percent, between 61 and 70. Twenty percent were between the ages of 41 and 50. See Figure 5.10.

Figure 5.10: Laypersons (Independent Prayer Warriors) – Age Range

Forty percent of the Laypersons had attained a Master's Degree, and another forty percent had attained some college hours. Twenty percent had attained an Associate's Degree. See Figure 5.11.

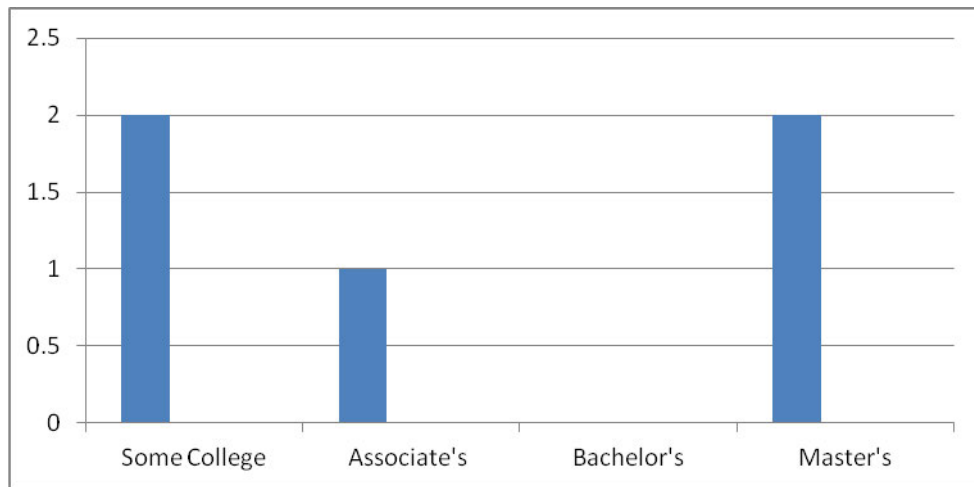


Figure 5.11. Laypersons (Independent Prayer Warriors) – Education Level

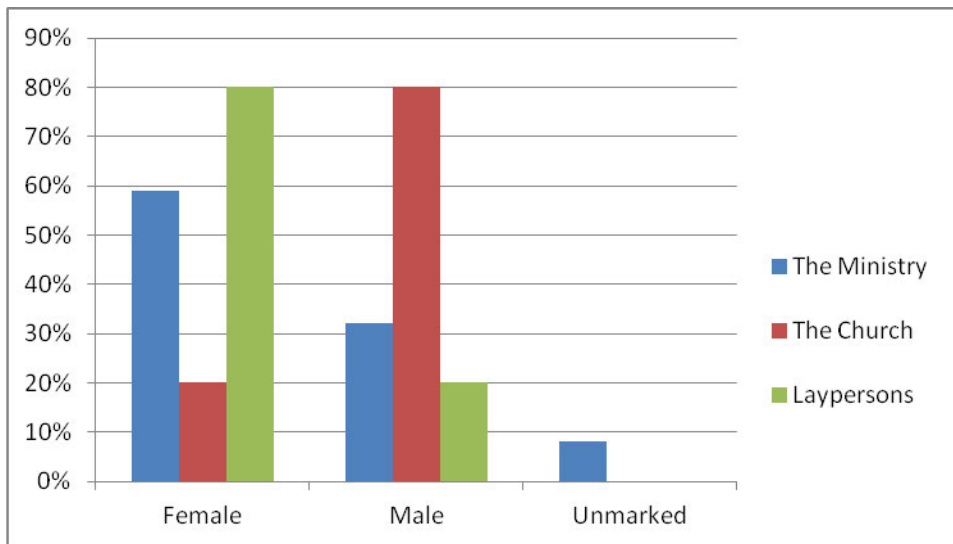


Figure 5.12. Comparing All Three Groups – Gender

Data Comparing All Three Groups

When looking at the denominations currently from all three groups, it was interesting to note that there were those in all three groups who became Non-denominational (or Word of Faith) similar to that of the Ministry. See Figure 5.13.

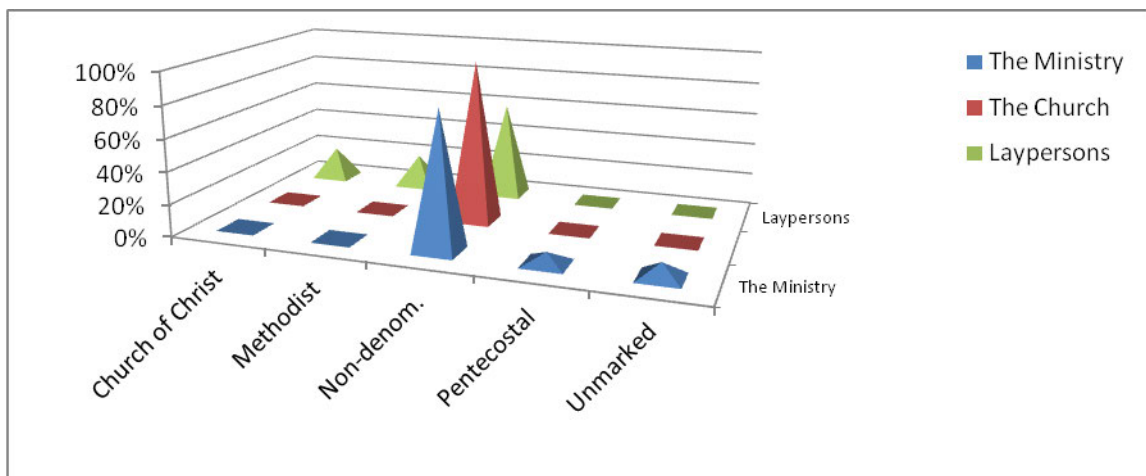


Figure 5.13. Comparing All Three Groups – Current Denomination

The Ministry has representatives in almost all the areas looking at the age range from 21 years of age to 71+. The next group with a diverse representation would be the Laypersons, with ages ranging from 41 to 70. Sixty percent of the representatives from the church are within the 41 – 50 range, and the remaining forty percent are 51 - 60. See Figure 5.14.

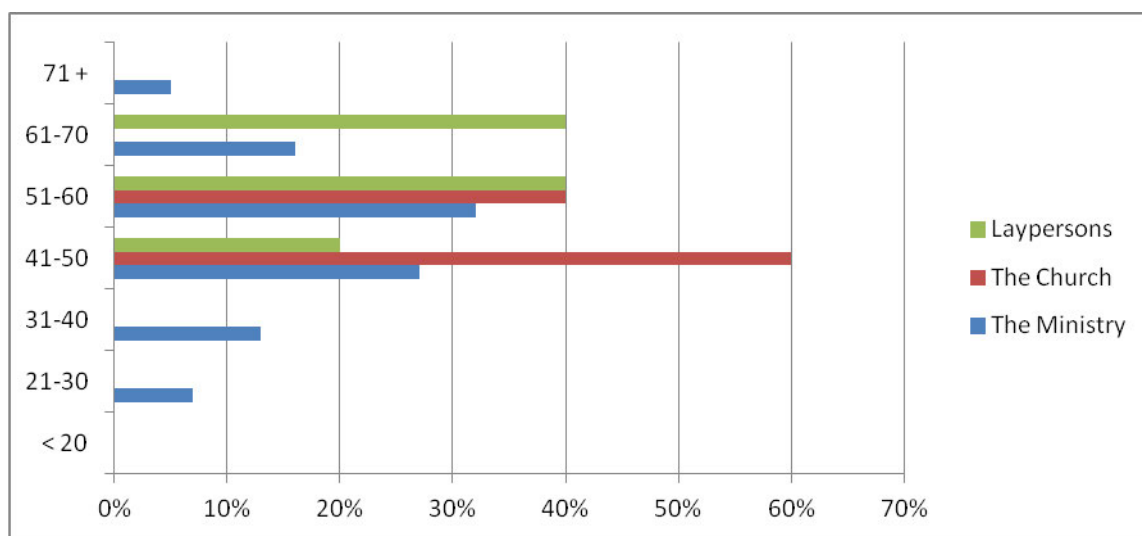


Figure 5.14. Comparing All Three Groups – Age Range

Responses to the Research Questions from All Three Groups

Research Question1: What are the characteristics of effective prayer ministers?

The KCM Prayer Ministers noted the following characteristics of effective Prayer Ministers: know and study the Word of God, faithful, compassionate, integrity, daily prayer life, kindness, love, character, patience, and love for people. The EMIC Administrators and Altar Ministers noted the following: understanding of who they are in Christ, a yielding of self to the Holy Spirit, faithfulness, listener, pray the Word of God, character, integrity, consistency, and humbleness. The Laypersons included the

following as characteristics of effective Prayer Ministers: study and apply the Word of God, knowledge of their own identity, fasting, spirit-filled, patient, compassionate, and love for people.

Research Question 2: What is the profile for Prayer Ministers of long standing?

The KCM Prayer Ministers considered the following profile for Prayer Ministers of long standing: being grounded in the Word of God, know what KCM stands for (their vision), reliable, faithful, flexible, patient, follows prayer guidelines (i.e., a pray-er, not teaching or counseling, or advising), integrity, self control, and a love for God and others. The EMIC Administrators and Altar Ministers noted commitment, consistency, faithfulness, humility, understanding the foundation of the Word of God, maturity, perseverance, sensitivity to the Holy Spirit, and spiritual discernment. The Laypersons recorded the following as a profile for Prayer Ministers of long standing: being called to prayer, desire to pray for others, evidence of the Holy Spirit, intercessor, knows the Word of God, listens, has a love for people, not easily moved by circumstances, sees results, speaks wisdom, and walks in love.

Research Question 3: What does it actually mean “to pray”?

The KCM Prayer Ministers explained the following as responses to what it means to pray: dialogue with our Father; intimate conversation with God; speaking forth God’s Word according to the need; relationship with God; more than just asking: praising, thanking, and listening; going into the presence of God; receiving answers to life’s problems; and bringing the will of man into alignment with God’s Word. The EMIC

Administrators and Altar Ministers recorded the following: communication with God, a dialogue, a declaration of His will into the spiritual and natural world, exchanging my ideas for His, finding God's will in the situation, intercession, intimate relationship with the Lord, and talking to God and listening. The Laypersons recorded praying as a 2-way communication with God (i.e., talking and listening); communion with God; God telling us what has to be done on earth, that has already been done in heaven; hearkening to the Spirit; not just a "grocery list;" praise and worship; praying the Word of God; praying out mysteries and secrets; refusing fear; speaking with someone you love; and thanksgiving.

Research Question 4: How is it determined that "the effectual fervent prayers of the righteous availeth much"?

Testimonials, praise reports, praying for things that come to pass, evidence in their personal life, healings, miracles, financial increase, marriages having been restored, and salvation of loved ones have all been evidence that the prayers of the righteous availeth much from The KCM Prayer Ministers. The EMIC Administrators and Altar Ministers received anecdotal reports; evidence through medical reports; things not always happening the way we expect; manifestations and/or displays of His love; people being healed and their circumstances changed; Prayer Summary Reports; the more they prayed in the Spirit, the more boldness they had; seeing and hearing reports on the news; seeing trends; and testimonies via word of mouth, email, letters as evidence that the prayers of the righteous availeth much. The Laypersons recorded actual healings; birth of children,

having had serious difficulties with each; loved ones nearly raised from the dead; seeing great results from the power of God; testimonials; and the power of “corporate prayer.”

Research Question 5: What behaviors are common of effective Prayer Ministers?

Responses from the KCM Prayer Ministers

When asked, *“How important were specific items to the Prayer Ministers,”* the following answers were reported by the KCM Prayer Ministers who responded to the questionnaire:

When asked the question about whether or not the prayer ministers used a certain format, sixty percent responded, “Yes,” and thirty-eight percent, “No.” The following comments were selected: “I listen to the need and listen for the Holy Spirit to help show and remind me of scriptures (e.g., 1 John 5:14-15.)” “Agreement of God’s Word is our foundation/format. The desire is for them to know the scripture for their needs, so they know it is their Father’s will for them, so they will no doubt, but believe God has heard and will answer.” “I see myself entering the throne room and then let the Spirit lead the prayer using scripture.” “I always endeavor to listen for the Spirit to lead me.” “In my morning prayer time, I start off using the format Jesus used in Luke 11:2-4, but then I begin to flow in the Spirit and just go with it.” “I listen to the partner; access need; pray the Word of God; and give scriptures.” “W pray the prayer of agreement (Matthew 18:19), and I bind the enemy in Jesus’ Name. The Holy Spirit then takes lead.” “It varies to every circumstance.” “Seek the Father. Ask in the Name of Jesus. Usually cover them or situation with the Blood of Jesus.” “I pray to the Father God, in the name of Jesus Christ in agreement with caller, according to Matthew 18:18.” “I use foundational

scriptures for each request.” “Believing the Word of God. Prayer will not return void.”

“The foundation of prayer recognizing the Word of God as its substance and faith in that Word as the answer for life’s situations.” “I pray in the Spirit at the beginning and address the Father, always pleading the blood and speaking a blessing. I pray the Word of God.” “Just as the Spirit leads.” “Listen for His instruction, always pray the Word of God with faith and love, and then be led of the Holy Spirit.”

When asked if they had specific goals or a set purpose for their prayers, ninety-three percent responded, “Yes,” while four percent responded, “No.” Two percent of them had “No,” for an answer. The following comments were selected: “I want to acknowledge Him so that the caller knows God will answer due to His love for them and that our faith will bring the answer.” “It depends on the type of prayer (i.e., agreement, intercession, deliverance, petition, healing, etc.).” “I make sure they know they’re not alone, to trust God, and love them.” “Pray the Word of God and use wisdom in which verses apply to the root or open door to the problem or circumstances.” “Pray the answer: Move things in the Spirit by setting angels on assignment. Bring revelation to caller (if needed) of God’s answer to their problem.” “My goal is to pray for as many as possible in the time that I am allowed.” “To stand in the gap for others. To allow God to move in people’s lives.” “To leave each partner/friend with scriptures to stand on and have hope.” “See them free, healed, and delivered.” “I turn to the Holy Spirit and pray the Word, and prophetic Word he has for them.” “To help the partner see who they are in Christ.” “I endeavor to on purpose release my faith with or for them and to forever hold fast to it. Expecting it to come to pass.”

When asked if they believed that God would answer their prayers, ninety-three percent responded, “All the Time,” and four percent responded, “Some of the time.” The following comments were selected: “As long as I’m praying His Word, Isaiah 55:10-11.” “My prayer in faith –yes. Prayer while the caller speaks doubt and unbelief –no. The have to “hook up” with God by faith.”

Ninety-five percent of those asked whether or not they were afraid to approach God through prayer responded, “No,” while five percent responded, “Yes.” The following comments were selected: “I know who I am in Christ, and that He is my Father.” “1 John 5:14-15.” “He may not answer to our expectations, but He will answer.” “Prayer is our communion with God. We were created to commune with Him. He desires to talk to and listen to us. The only fear I have of Him is reverence and honor that He desires this relationship/fellowship with me and all of His children.” “Every good relationship requires communication whether happy, sad, angry, or depressed. Prayer is my communication line to Him.” “Sometimes when those receiving prayer are just calling out of routine and want prayer, the way they want it. I just speak a word over the situation, but don’t have much faith for them to receive. I think they would not know what to do if they got their answer. They’re just used to their routine.” “I go into the throne room. God is love, and there is nothing that we can not approach Him with. I am not informing Him of anything He does not already know.” “I’m not afraid of Him.” “He said to come boldly to the throne of Grace. I take Him at His Word. My life is based on His Word.” “There are times of concern that when I inquire of the Lord about something that they want like the answer He gives me.” “I think we all need to have the fear of the

Lord and to tremble at His Word, but not to be afraid when we come to Him. If we come with a humble heart, He will never reject us.” “I come boldly to the throne of grace with faith. He promises to let me approach.” “When not sure what I want or what my motive is.” “God already knows my needs, situation, and has given me permission and access to Him. He has not given me a spirit of fear, but of power, love, and a sound mind.” “When they want prayer on something that is unscriptural. I feel shaky and turn to the Holy Spirit so He can give me the Word they need to hear.”

One hundred percent of the respondents reported that their personal prayer life was “very” important to their assignment as a Prayer Minister. The following comments were selected: “If you don’t have a personal prayer life, it would be difficult to pray with people over the phone. If you are not effective privately in prayer, how can you be effective publicly?” “This is a necessity.” “Little prayer, little power; much prayer, much power.” “I have to spend time with my Father and in His Word, in order to be able to minister on the phone lines. That is a discipline you must develop.” “This is where I learn to feel His presence, hear His voice, and I get direction. How could I expect to hear Him for others, if apart from my job, I never spent time with Him?” “I begin each day with Him, early in the morning. Each day I learn something new about the depths of who He is. I love Him, and I want to spend time with Him. I commit the day to Him.” “Prayer is communion with God. If I’m not spending time with Him, then I lack wisdom, direction, hearing from Him, fruits of the spirit, etc.” “Without knowing Him and communing with Him, I could not continue in this. Without God, it would be impossible to do this position, personally speaking. When you are “hitting it” in Word and faith,

there are just the times, more than others, when the enemy tries to get you off track because you're making a difference." "To be able to represent this ministry requires time spent with my Father in fellowship –.daily." "My prayer life is a way of life, to be and stay totally connected to Him!" "My heart needs to be right and pure before God. I need to pray about my calls for the day before I begin." "I cannot give what I don't have. So, in order to be able to minister to others and intercede for others, I have to receive also from the Lord every day, spending time alone with Him." "My personal prayer life is very important to my assignment as a prayer minister. I always pray that the Spirit of the Lord be upon me and anointed me to pray in a level that the world is not familiar with." "I pray to keep myself in tune with God and hear from Him for the people who are calling in for prayer and to keep myself in a place of peace." "I count myself as an ambassador of God's kingdom. So, open communication is a must to know and carry out kingdom business." "Because with every assignment, it leads to the destiny that God has for you. Through your personal prayer life with God, it causes a more intimate level of communication with God, which causes your prayer with others to go to another level of revelation, knowledge through His Word." "It's a relationship with God. If I don't know Him personally, how can I help others reach to the heart of God." "In a word, relationship." "You cannot give out what you don't know and experience yourself on a daily basis. Absolutely essential!" "If you don't see God moving on your behalf how can you communicate to others the love and faithfulness of God?" "I have to stay prayed up. Eat the Word consistently, immerse myself daily, pray without ceasing, and live in the overflow. Give out through the overflow." "You need to invite heaven into your daily

life first, each day, so you will bring your full supply every day to work.” “First Thessalonians 5:17 says to pray without ceasing. Prayer and experience builds on prayer and experience.” “There is no way you can be prepared for what the day as a prayer minister will bring.” “If I am not vitally connected with Him and filled with Him (if my spirit is empty) I have nothing for those that I would pray for.”

Of those who were asked whether or not prayer was a part of their daily routine, ninety-eight percent responded, “Yes.”

Seventy-nine percent responded, “Yes,” to family prayer being important at their homes, while sixteen percent, responded, “No,” and yet four percent did not respond at all. The following comments were selected: “I am my children’s greatest example on prayer. The power of agreement between husband and I must be a powerful earthly agreement! Matthew 18:19.” “My children need to see the importance of it, and for it to be seen as normal. It [draws] us closer as a family. We have our individual relationship with God, and our family relationship with God.” “I pray that it will be..., still believing.” “The wife and I read together and agree on petitions.” “It builds unity and strengthens us. It impacts my children’s minds.” “A family needs prayer because the enemy cannot come in between a connection of family joined by standing in the gap. Someone will be in tune to stop. The blood is the power connection with prayer.” “Protection, success, health, and other things are important for family.” “It doesn’t happen enough cause of our hours together, but when we’re together, we pray, and our visions are written.” “We don’t pray together on a daily basis, but do pray according to Matthew 18:19 for specific things.” “Ever since I can remember family prayer often

brought food on the table. Just my parents' prayers didn't do it. We had to be a unit." "I am very sorry to say that we have neglected it as a family. I pray sometimes with my children, but we don't do it as a family." It unites us. It also keeps us close to God." "Everybody is stable in Christ." "When we are praying together, it brings a closer relationship with one another." "It is more and more becoming a priority and needs to be more prevalent." "With my married children and their families." "A family who prays together, stays together." "I believe corporate family prayer is important because it unifies and sets an example for the children of its importance." "My wife and I undergird our family and our church with prayer." "I'm single. However, when I do have my own family, it absolutely will be!"

One hundred percent felt that reading the Bible has an impact on their personal prayer life. The following comments were selected: "God talks to me through His Word. I learn more about Him, prayer, etc., through His Word. Hebrews 4:12." "God doesn't have to honor anything but His Word. You pray His Word, you get His results! You pray your interest, you will be hitting and missing." "Joshua 1:8, meditate." "Matthew 4:4 and Romans 12:2: Basis of life." "We are instructed to study to show ourselves approved, rightfully dividing the Word. Spending time in the Word is time with my Father. He speaks into me in/through His Word." "I learn more of who I am in Christ and it raises my communion level with Him. My expectation of receiving increases." "Reading the Word familiarizes one with God's character." "If I am not full to overflowing, there will be nothing for me to minister from." "Because the Holy Spirit shows me things or reveals things to me about myself or a situation through the Word of

God.” “The Word of God is my life.” “It is the fuel for the fire; it is the foundation for the building.” “No root/no Word; no fruit.”

Ninety-eight percent reported having a personal Bible study time, while two percent said that they did not. Of those that did have a personal Bible study time, seventy-one percent reported that they have personal Bible study daily, while eighteen percent reported weekly, two percent, monthly, and two percent reported hourly, when possible at least three times a week.

Ninety-eight percent reported having faith in God, and the following comments were selected: “Without faith, it is impossible to please Him.” “I believe He loves me. I believe the Bible is His Word. Romans 1:16.” “He’s the only one I do have faith in. What He promises, He will do.” “He has proved Himself to be faithful to me for many years. I have much confidence in God.” “For without faith, it is impossible to please Him.” “That’s the way we are to move according to His Word, to trust God, to believe that He will answer and bring forth the manifestation of what we are praying for.” “He has proven to me he is the rewarder of those who diligently seek Him.” “It is the wisdom that I need to pray in English.” “I trust that He is and that He loves and that His Word is true and that He is faithful to perform it.”

One hundred percent reported having received the Holy Spirit with the evidence of speaking in tongues. The following comments were selected: “This is how I can pray His perfect will when I have exhausted my prayer of my own knowing.” “I use my heavenly language to build myself up so that I may give out and have wisdom and

discernment.” “Edification and revelation are brought to my family through tongues.”

“Such power, a must for ministry.”

When asked whether or not speaking in tongues affected their ability to minister, ninety-three percent reported, “Yes,” while seven percent reported, “No.” The following comments were selected: “It helps me to get out of flesh consciousness and into Spirit consciousness.” “It helps me tap into what the Spirit has for a person, not my own opinion.” “I don’t always know how to pray. He is my best helper.” “It edifies, empowers, helps to clear my mind, and gives me direction.” “I don’t do that when praying with people on the phone.” “It only comes from the leading of the Holy Spirit, so it wouldn’t affect anything.” “It facilitates it.” “My spirit receives from the Holy Spirit. It builds my faith, speaks out the will of God, and gives me wisdom.” “It allows me to tap into what the holy Spirit wants ministered (Romans 8:26-27).” “Especially when I need to pray about something, but I don’t know how and just ask the Holy Spirit to intercede for me or a situation.” “Sensitivity becomes greater. Know what God is saying for each individual I pray for.” “Because the Spirit knows the perfect prayer for the situation and understands all of what I could not possibly in just a few minutes on the phone.” “The Holy Spirit knows everything and all answers to every problem.”

Responses from EMIC Administrators and Altar Ministers

When asked, “*How important were specific items to the Prayer Ministers,*” the following answers were reported by those who were interviewed who are involved in Prayer Ministry at EMIC. One hundred percent stated that a “personal prayer life” was *very important*. The Senior Associate Pastor reported that it is out of their personal prayer

life that their supply meets the needs of others. The Prayer Ministry Director believes strongly in corporate prayer; however, she felt that corporate prayer and a personal prayer life would compliment each other. She stated that when you come to the corporate prayer group, you would bring your supply, when you have a personal prayer life. The Altar Prayer Minister commented, “You have to strive to spend time with the Lord. It has to be the most important aspect of your life. You have to be full and overflowing, so that people are blessed.”

One hundred percent stated that having “a daily routine of prayer” was *very important*. The Prayer Ministry Director stated that routines were good, especially for beginners. She further commented, “There’s just something about being in a ‘certain place.’” She also commented that it was vitally important to “hear the heartbeat of God.” The ePastor referenced Smith Wigglesworth as having said that he didn’t go 15 minutes without praying, and that’s what he strives to do. He also referenced practicing His presence by Brother Lawrence.

As it relates to “family prayer,” sixty-seven percent stated that it was *very important*, where as thirty-three percent stated that it was somewhat important. Though the Associate Pastor made mention of those who may be single, would not necessarily have family prayer time. The Prayer Ministry Director stated that God was all about family, and that family had to have a good foundation.

One hundred percent stated that “reading the Bible” was *very important*, whereas sixty-seven percent believed that “personal Bible study” was *very important*, with thirty-

three percent, *somewhat important*. The ePastor commented, “If you read the Bible and you haven’t gone into a deeper relationship with the Lord, you’ve only increased your religion.”

Thirty-three percent of those asked about “having goals for prayers” stated that it was *very important*, while sixty-seven percent stated, *somewhat important*. The Altar Prayer Minister did not have specific goals or a set purpose for his prayers. He stated, “Only to follow the leading of the Spirit. Without Christ, we can do nothing.”

Interestingly enough, when asked about “having a certain format for prayer,” the responses were evenly dispersed: thirty-three percent reported *very important*, while thirty-three percent reported *somewhat important*, and thirty-three percent, *not at all*. The Associate Pastor commented that if they have a certain format, that that was helpful, but it wasn’t required. He further stated that they pray according to the Word, and when listening to the person at the altar, they discern what the focus needs to be. Then, they pray the Prayer of Faith.

When asked if they felt that “faith in God were important,” one hundred percent responded *very*, as they did on “belief that their prayers would be answers,” and also for “not being afraid to approach God.”

Sixty-seven percent felt that “speaking in tongues” was *very important*, while thirty-three percent stated that it was only *somewhat important*.

Responses from Laypersons

When asked about “having a certain format to pray,” eighty percent of the Laypersons responded by saying, “No.” The other twenty percent responded, “Yes,” and “No.” One respondent stated, “We allow the Holy Spirit to lead. We give thanks. We believe what He’s about to do, and we thank Him.” Yet, another responded stated, “I pray in the Spirit, and I have my journal to write what the Holy Spirit tells me.” Another respondent said that they did not have a consistent format. She stated that she starts off with worship (doxology), acknowledging God, then petitions, coupled with thanksgiving, listening, singing, praising, and more worship.

In relation to “having specific goals or a set purpose for prayers,” eighty percent stated that they did have. One of the Laypersons who selected, “No,” responded by saying, “Every day is different. I pray what my Father asks of me.” Yet, another that responded, “Yes,” said that they set goals to get direction from the Lord in specific situations. While still another respondent exclaimed, “Yes, I have goals for my prayers: to have answers to them.” Still another responded, “I want to see you healed. I want them to know God has a purpose for their lives. I will achieve (plant a seed) and start being hungry. It’s up to me how I receive. His answers are, “Yes and Amen.”

One hundred percent believed that “God will answer their prayers;” however, twenty percent noted that there are times when “they were afraid to approach God through prayer.” One respondent stated, “That comes from fear. The enemy puts a shut down on you. Sin and shame make one feel guilty,” thus afraid to approach God. Another

reported, “God has my back; God is love. God answers my prayers with His answer, not my wants.”

When asked how important is “having a personal prayer life,” one hundred percent of the Laypersons responded by saying, “Very,” just as they did to the following: “personal daily routine of prayer,” “family prayer,” “reading the Bible,” “having a personal Bible study,” “having faith in God,” and that “speaking in tongues affected their ability to minister.” One of the respondents noted, “Without a personal prayer life, corporate prayer lacks the stabilizer or connection to be focused in the Spirit realm.” In regards to “family prayer,” one respondent explained how ‘couples prayers unify our stand against the devil.’

While responding on the question regarding “having a personal prayer life,” one of the respondents stated, “You’ve got to hear from Him. You have to be prepared spiritually. It’s a journey, a consecrated walk.”

In responding to the question on the subject of “reading the Bible,” one of the respondents affirmed, “The Word of God is our guide. It guides our needs, wants, and desires. Prayer must be based upon the Word of God.”

Regarding “speaking in tongues,” one of the respondents acknowledged, “It connects with the strength of God and gives you discernment. Then you’re able to laser point (i.e., zero in on) your prayers.

Research Question 6: What type of training is provided to the Prayer Ministers?

The training that was provided for the KCM Prayer Ministers included the following: Siebel Training (a computerized program for recording interaction with the partners and friends of the Ministry); trainings on praying, not teaching, counseling, or ministering; training on how to handle sensitive matters (e.g., life threatening situations, suicide, etc.); staff chapels/devotions/DVD's; and encouragement from the leaders and staff. Resources were also provide (i.e., KCM products, other books from sister ministries, and access to web offerings.

The training that was provided for the Altar Ministers included meeting 1 day a month; Group training, initially; opportunities to practice role modeling; and training on specific topics. The Prayer Leaders had meetings on 2nd and 4th Sundays; spiritual training (i.e., pray together and learn how to flow); teaching of the Word; dissemination of a Prayer Manual; and mentoring.

The Laypersons' trainings included God directing their reading and studying; guiding them in the particular areas of need for their current assignments; helpful books (i.e., The Bible, Spiritual Keys, sister ministries' websites, books by prominent prayer ministers (e.g., E.W. Bounds, D. Sheets, A. Murray, E. Christiansen, Wiley, K. Hagin, K. Copeland, and others); and online resources (e.g., Biblegateway and eSword).

Research Question 7: What is the heart of the leader of the Ministry as it pertains to praying for people?

When asked, "What is the heart of Brother Copeland as it pertains to praying for the Partners/Friends," the following comments were selected:

The KCM Prayer Ministers reported the following comments: “That we pray the Word of God. The prayer of agreement based on the Word.” “Pray the Word; the Word works (Jeremiah 1:12).” “To love them and equip them with the Word of God for their lives and full manifestation of the blessing of the Lord to work in their lives.” “It’s the core of partnership.” “To take them from milk to meat. Grow in the Lord.” “He has a lovely heart for his partners and friends, and he always is here for them.” “His heart is to pray prayers of agreement, give the Word of God, and release our faith for the answer.” “To see their every need met. That they grow and lay hold of the Word of God. One Word from God will change their lives.” “He wants them to successfully walk in the fullness of “the blessing” in every area of their lives.” “As he says, ‘prayer is the foundation of this ministry.’ It is built on prayer. I believe the partners are in the heart of Brother Copeland as his own family is.” “To pray and agree on their behalf for God’s best according to their covenant with Him.” “To see them prosper in all areas of their lives in Jesus Christ.” “To lift up prayer needs in the line with God’s Word and see lives changed.” “He loves his partners/friends so much he wants them prayed for daily. He prays. The staff prays, and we give extra for agreement in prayer.” “It takes first place. This ministry was founded on prayer.” “To minister God’s grace.”

The representatives from EMIC commented as follows: “I would have to guess, but it needs to be in faith and believe.” “Their heart is to draw in members to the next level. Milk to meat.” “Love. It’s about loving another and bringing the force of faith into action with the power of the Word to reinforce the victory of Christ in that person’s life.”

“Successful Christian prayers. Every failure is a prayer failure. His mom was instrumental for even his salvation. The pattern Jesus laid out.”

The Laypersons reported the following comments: “Always on the Word fueled by faith, walking in love.” “That’s the whole ministry. His mother’s heartbeat.” “I am more familiar with Oral Roberts, but I do know that he’s Kenneth’s spiritual father. ORU was built on prayer (e.g., the Praying Hands in the middle of campus). Brother Robert’s heart was to see people saved and healed and the working of miracles.” “I think love and compassion. The love of God. The love of people. A heart that wants to develop others to his level or greater.” “We only speak what we hear the Father speak.”

The Prayer Ministers were asked whether or not they exemplified the heart of the Copelands when they pray with the Partners/Friends, and ninety-one percent responded, “Yes,” while two percent responded, “No,” and seven percent had no answer. The following comments were reported: “Many times they ask things that are “off.” I pray the Word. Example: They want to get married, and they’ve prayed for many years. So I pray the ‘will of God,’ according to Jeremiah 29:11 and Proverbs 3:5-6.” “I keep in mind that this is not my ministry, but I represent the assignment given to Brother and Sister Copeland.” “To have the heart of Jesus, the heart of compassion towards the callers. The love of God.” “I pray the Word; I love them thru compassion and understanding —not judging. Give them hope, help, and peace. Solutions/Answers thru God’s Word.” “I love them. I want them free and walking in His fullness, his truth.” “I ask God daily to give me His love for the partners. I keep my emotions/opinions out of it and give God’s Word.” “My desire is to connect them to the One who loves them, and has given them

what they are seeking. They just don't know how to make that connection." "I want for them all to know what Jesus died and wants them to be!" "By speaking the Word as we pray for each caller, but also doing it with a heart of love and a heart to serve."

One hundred percent of those associated with the prayer ministry at EMIC said that they believed that the Prayer Ministers/Altar Ministers did, in fact, exemplify the heart of the Copelands when they prayed for the members of the church. They were further asked, "If so, how," and their comments were as follows: "By their connection with the Ministry, our beliefs or tenants or core values." "The materials that are used to prepare them for their assignments are the foundations." "When a person calls, they're looking for counseling. We can give them direction to teachings and/or scripture." "I believe so; I pray and speak the Word in faith, and I expect what I say to come to pass." "Various ways. I'll hear them say, 'Brother Copeland said this or said that.' They pray for him and Sister Gloria on a certain basis. Everyday I make mention. There are seasons (i.e., sixty – ninety days). Their very actions. They come and gather and lead prayer groups. This is good teaching. That's how they're perpetuating what Brother Copeland has said."

Eighty percent of the Laypersons reported that they exemplify the heart of the Copelands when they pray, while twenty percent did not. Some of them were affiliated with other ministries and were more in sync with those ministries. The Laypersons commented as follows: "I trust the Word, and it's a tool for our faith. When I pray, I know what God's will is. I don't have any doubt about that." "We follow the same principle he uses in prayer 1) Love and compassion, praying, 2) Making sure we're

praying what's based on the Bible, and 3) Step out of just praying, meet the need." "Not as much as Andrew's. It's changing my life. Agreement in faith. It's a better way to pray. Show them. Romans 8:10." "I believe my heart for the partners and friends and following unctions from the Holy Spirit demonstrate that."

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

Do not fret or have any anxiety about anything, but in every circumstance and in everything, by prayer and petition (definite requests), with thanksgiving, continue to make your wants known to God.

Philippians 4:6 (Amplified Bible)

This chapter is comprised of five parts: a reflection of the encounters that transpired during the process of completing the requirements for this project, a summary of the responses to each of the research questions, the conclusion of this project, recommendations for further research, and guidelines for best practices in prayer ministry.

Reflection

In reflecting on the process of fulfilling the requirements for this project, the researcher has experienced an overall growth personally, spiritually, and professionally. More specifically, from a personal perspective, her personal prayer life has increased and the horizons broadened having learned that “praying” is simply communing with God—being in relationship with Him, just as Adam and Eve did in the Garden of Eden before the fall of man. Spiritually, the researcher’s ministry has been well defined, whereas before, she did not even acknowledge having “a ministry” per se. She tried to camouflage her gift of teaching the Word of God and pass it off as “motivational speaking;” however, God had a different plan. Professionally, her training abilities have definitely been

enhanced. In sharing the qualities of effective prayer ministers with the New Hires, the researcher will definitely make an impact on the new prayer ministers and pass on that knowledge gained regarding prayer throughout the training process.

During the process of scheduling the dissemination of the questionnaires and the scheduling of the interview times, the researcher had the opportunity to communicate with the administration of both the Ministry and the Church. It was of particular interest to the researcher, to note the varying leadership and/or management styles of the administrators, of which the researcher has extensive knowledge and specific training, as well as, some experience in those areas.

Having been asked to serve as a mentor for the program, the researcher can help the Ministry to understand more clearly the auspices and ramifications involved in research, as other Kenneth Copeland Scholars desire to use the Ministry for their context. The researcher could help establish a better understanding of the protocol as appropriate.

When the researcher contacted the Senior Manager for a meeting to discuss the nature of the study and the plan of action, the Senior Manager scheduled a meeting with the Executive Director, the Chief of Staff, herself, and the researcher. Also, an interview was scheduled with the Pastor, though it had to be rescheduled due to some pastoral obligations, which one can definitely understand. With the interview being rescheduled, the Ministry's broadcast team was contacted by the Pastor for taping purposes. Though when the Pastor received the Interview Guide nearly a week prior to the interview, she said that it dealt moreso with KCM (the Ministry), rather than EMIC (the church), and she thought that the researcher should interview those who were more intimately

involved with the Prayer Ministry at the church, instead of her. The researcher, wanting that interview, thinking that it would add such dimension and depth to the study, redesigned the study and the Interview Guide to include EMIC (The Church). When the questions were rewritten and geared more toward EMIC and resubmitted, the Pastor further stated that she was not the right person for the interview in this case and further recommended those to contact in the church.

A DVD of the Pastor giving a history of KCM's Prayer Department is used during the actual training of prayer ministers (See Appendix C.), and the researcher sought to get first hand knowledge from the Pastor; however, due to schedule conflicts of the Pastor, the interview was denied. Nevertheless, the researcher continued as advised and interviewed those persons that the Pastor had recommended, which, in the researcher's opinion, opened a whole new avenue to the study and provided a much more reliable and valid study. The Pastor's interview, though, would have been, in the researcher's opinion, 'icing-on-the-cake.'

Summary

This section summarizes the responses that were common among the three groups (i.e., the KCM Prayer Ministers, those involved in Prayer Ministry at EMIC, and the Laypersons, or independent prayer warriors, who were selected to participate in this study). Their common responses to the seven central research questions are noted herein:

Research Question 1: What are the characteristics of effective prayer ministers?

The common characteristics of effective prayer ministers as provided by all three groups of participants include, but are not limited to the following: knowing, studying,

and applying the Word of God, faithfulness, having integrity, praying the Word of God, having a love for people, and understanding who they are in Christ (i.e., knowledge of their own identity in Christ).

Research Question 2: What is the profile for Prayer Ministers of long standing?

The respondents from all three groups considered the following profile for Prayer Ministers of long standing: being faithful, loving God and others (i.e., having a love for people), understanding the foundation of the Word of God (i.e., knowing the Word), faithfulness, sensitivity to the Holy Spirit, and having a desire to pray for others (i.e., being an intercessor).

Research Question 3: What does it actually mean “to pray”?

When delineating specifically what it actually means “to pray,” the following responses were recorded by all three groups: intimate conversations with God (i.e., communion with God), relationship with God (i.e., speaking with someone you love), talking to God and listening (i.e., more than just asking: praising, thanking, and listening), bringing the will of man into alignment with God’s Word (i.e., God telling us what has to be done on earth, that has already been done in heaven), and a declaration of His will put into the spiritual and natural world (i.e., hearkening to the Spirit).

Research Question 4: How is it determined that “the effectual fervent prayers of the righteous availeth much?”

When asked what results have the Prayer Ministers seen that are evidence that their prayers get answered, the following was reported commonly among the three groups: testimonials via word of mouth, emails, letters, and seeing, as well as, hearing

reports on the news, healings (i.e., from medical reports and people being healed), circumstances being changed (e.g., marriages being restored and salvation of loved ones), and miracles (i.e., evidence through medical reports).

Research Question 5: What behaviors are common of effective Prayer Ministers?

The following behaviors were common for effective Prayer Ministers among the three groups: a personal prayer life, a daily routine of prayer, family prayer, reading the Bible, personal Bible study, having specific goals or a set purpose for prayers, having a certain format for prayer, having faith in God, believing that your prayers will be answered, not being afraid to approach God in prayer, and speaking in tongues.

Research Question 6: What type of training is provided for Prayer Ministers?

Similar training was provided for all three groups: training on how to pray; practicing praying by role modeling and role playing; praying together and learning how to flow in the Holy Spirit; planned trainings, meetings, and/or devotions on particular topics whereby praying the Word of God is taught; and specific resources were provided for the Prayer Ministers [e.g., KCM products, other resources (like *Scripture Keys*, *Prayers That Availeth Much*, and other books by E. W. Bounds, D. Sheets, A. Murray, E. Christiansen, Wiley, K. Hagin, and others), along with being directed to use online resources that are available (e.g., Bible Gateway, eSword, and sister ministries websites)].

Research Question 7: What is the heart of the leader of the Ministry as it pertains to praying for people?

All three groups recognized that Brother Copeland's heart is to pray the prayer of agreement based on the Word of God and release your faith for the answer. He wants believers to walk in the fullness of "the BLESSING" in every area of their lives.

Conclusion

It is of the researcher's opinion, having changed the study due to the circumstances surrounding the interview with the Pastor to not just gather data from the Ministry, but rather to include prayer ministers from the church and laypersons, broadened the scope of the study, making it more valid and reliable for all stakeholders and/or concerned parties. The initial intent was to triangulate the data among the KCM Prayer Ministers, KCM Administration, and Kenneth Copeland's daughter, the co-pastor of EMIC, who has seen KCM's prayer ministry develop from its initial stages throughout the years. When the pastor's interview was cancelled, the study necessitated a restructuring, redirecting the data to be triangulated differently, resulting in the context being broadened, not only to include KCM Prayer Ministers, but also Altar Ministers from EMIC (the church) and lay persons who the researcher considered as independent Prayer Warriors.

After reviewing the demographic data, there was no significant difference in the responses from the various groups (i.e., gender, age, denominations, or education levels). However, the most notable observation was that of denomination. Regardless of their previous denomination or the one that they grew up in, many of the prayer ministers from all three groups changed from their original denomination to "non-denominational."

When considering prayer ministry from a ministry's or church's perspective, as well as, from an individual prayer warrior's, or simply a pray-er's perspective, and when triangulating the data among the three groups (i.e., the Ministry, the church, and laypersons), it became evident to the researcher that the findings in the study could be applicable at all representative levels. The characteristics of an effective prayer minister were noted to be one who knows, studies, and applies the Word of God; one who is faithful and compassionate; one with integrity; one who loves people; one who prays the Word of God; one who is sensitive to the Holy Spirit; and one who has an understanding of who they are in Christ.

A profile for prayer ministers of long standing would have the following characteristics: they would be grounded in the Word of God, they would be faithful, they would be sensitive to the Holy Spirit, they would already be an intercessor, and they would have a love for people.

The phrase "to pray" has been established to have a myriad of meanings namely, having a personal relationship with God; more than just asking, but praising, thanking, and listening to Him; going into the presence of God; receiving answers to life's problems; bringing man's will into alignment with God's Word; a declaration of His will into the spiritual and natural world; God telling us what has to be done on Earth, that has already been done in heaven; hearkening to the Spirit; and praying out mysteries and secrets.

When the researcher used the phrase "the effectual fervent prayers of the righteous availing much," it was simply her way of asking prayer ministers for evidence

of their prayers getting answered. The resounding responses revealed such evidence as testimonials, praise reports of things prayed for that actually came to pass in the lives of people, miracles essentially taking place, medical reports, and seeing the divine power of corporate prayer.

Behaviors that were common of effective prayer ministers were as follows: having a personal prayer life and a daily routine of prayer, experiencing family prayer time, reading the Bible on a regular basis with a personal Bible Study time, possessing specific goals for prayer and a certain format when praying, having faith in God and belief that their prayers will be answered, not being afraid to approach God in prayer, and praying in the Spirit with the evidence of speaking in tongues.

The type of training provided each of the three groups centered around training on “how-to” pray, role playing (i.e., actually praying), praying together and learning how to flow in the Spirit, using specific resources of well renowned Spirit-filled believers who set examples on how to pray. It was revealed that training is essential in prayer ministry; however, more important is knowing the heart of the leader and exemplifying it throughout all that one does in the name of that ministry.

The researcher concludes that with the knowledge gained from this study, a prayer ministry can be developed and/or steered in the right direction by identifying prayer ministers who know, study, and apply the Word of God; who are faithful and compassionate; who have integrity; who love people; who pray the Word of God; who are sensitive to the Holy Spirit; and who have an understanding of who they are in Christ and can share that with others. These qualities can be applicable for a church, a separate,

ministry, or even independent prayer warriors who have a desire to be more effective in their prayer lives. Specific scenarios (or training sessions) can be designed to teach and model effective praying whereby, the effectual fervent prayers of the righteous will essentially avail much.

When in the process of identifying prayer ministers, a church or ministry would want to take into consideration the following behaviors that were found to be common of effective prayer ministers: a personal prayer life, a daily routine of prayer, family prayer time, reading the Bible on a regular basis, a personal Bible Study time, goals for prayers, a certain format when praying, faith in God, belief that their prayers will be answered, not being afraid to approach God in prayer, and praying in the Spirit with the evidence of speaking in tongues. An independent prayer warrior would search within himself/herself and make the necessary changes to begin to develop some of the qualities aforementioned to become a more effective prayer warrior.

Recommendations for Further Research

It was the researcher's initial attempt to triangulate the data looking at three different ministries from three different denominations, Non-denominational (i.e., Word of Faith, as that of KCM), Methodist —the foundation for the United Theological Seminary (UTS), and Baptist, of which is the researcher's background. To extend the ramifications of the study, the researcher desired to conduct the study using a population of Caucasian (White) congregations and that of African American (Black) congregations. The researcher believes that the results from such a study would have far reaching implications and ramifications.

Guidelines for Prayer Ministry

When considering the guidelines for Prayer Ministry, one has to take into consideration that there is no one best way to conduct a Prayer Ministry and to acknowledge that what works in one setting may or may not work in another setting, and even more specific: what works with one group of people may or may not work with even a similar group of people with similar characteristics, needless to say, and entirely different group of people. Even timing must be taken into consideration. What would ordinarily work in one setting at an appointed time may or may not work in that same setting another time with a different set of participants.

The researcher, however, has examined the characteristics of effective prayer ministers at a world leading ministry and a well renowned church, as well as with exemplary prayer warriors whose prayer lives were especially evident in their everyday walk of life. The researcher attempted to outline best practices in prayer ministry, thus presenting the following guidelines, which can be applicable to any church, ministry, or individual:

1. Participants must be actively involved in a local church, preferably where they are a prayer minister.
2. The qualities to look for in a Prayer Minister would include, but are not be limited to the following: church members who know and study the Word of God, who also apply the Word of God to their daily lives; who have integrity at heart; who are faithful; who pray the Word of God; who have an understanding of who they are

in Christ (i.e., knowledge of their own identity in Him); who love God and have a genuine love for others; who understand the very essence of God's Word (i.e., who know the Word and live it); and who are already demonstrating their desire to pray for others (i.e., people who are already praying for others in the church, intercessors).

3. Consider those who have a fundamental definition of prayer, who have demonstrated evidence that the prayers of the righteous availeth much (i.e., those who have results to their prayers).
4. Having a certain format to pray; yet, not so rigid that the Holy Spirit is hindered to move. Prayer Ministers should always follow the leadership of the Holy Spirit, leaning not to their own understanding.
5. Have specific goals or a set purpose for prayers. If nothing else, purpose to get them answered. Pray the Word of God. His Word will not return unto Him void. God will honor His Word.
6. When you pray the Word of God, believe that He will answer.
7. Don't be afraid to approach God through prayer, no matter what. When you feel the farthest from Him, run quickly to the throne room to commune with Him.

8. Document results to prayers; establish God's track record in your prayer life. Keep a journal of what God has already done, which builds faith as to what He will and can do. Testify to His goodness.
9. Having a personal prayer life is essential to being a Prayer Minister or Prayer Warrior. Communing with the Father should be an all day affair in various forms of communication.
10. Establish family prayer time, even if you live alone. Connect with family members who are also saved and pray for the needs of other family members or other families. Start small and gradually build to larger prayer groups.
11. Read the Bible on a regular basis. Daily is the recommended 'dose.' Having a personal Bible study time is essential. Start off with those already established in Bible reading programs. If your church doesn't have one, or you are not familiar with Bible reading programs, go online and search for one that will be applicable to your setting, schedule, and/or needs.
12. Have faith in God, not your own abilities. Pray the Word of God, and let God be God to do the rest.
13. If your church is not experiencing the Holy Spirit with the evidence of speaking in tongues, begin a Bible study on the subject, and have outside speakers come in to speak on the subject, to model, and afford others the gift. Study the Word of God as it

pertains to the Holy Spirit and speaking in tongues. Show DVD's of those who teach on the subject. More importantly ask God for His wisdom regarding speaking in tongues and for direction as how to best lead your flock.

14. Establish a training program for those who are interested in becoming prayer ministers or even for those who are interested in developing a deeper, more personal relationship with the Father.
15. Know the heart of the pastor (or leader). Make sure it is communicated and exhibited.

APPENDIX A

LETTER TO SENIOR MANAGER

January 20, 2012

Mrs. Marie Harrill
Senior Manager
Partner Services Center
Kenneth Copeland Ministries
Ft. Worth, TX 76192

Greetings, Marie, in the name of our Lord and Savior, Jesus Christ!

I pray that this letter finds you well, and KNOW that I'm always encouraged by your teachings, your strength, and the *Woman of God* you are. I might add here, as well, how the stories you share with the KCM Staff during devotionals regarding the events in the Harrill home about your boys are always spiritually enlightening.

You and I have discussed on a couple of occasions my journey with the United Theological Seminary (UTS) and the Kenneth Copeland Scholars Focus Group, and I am in the final stages of completing the requirements. Having been an intercessor at my previous place of worship, back in Louisiana, and having a desire to learn more about the very essence of prayer, as well as, to develop a more efficient prayer life personally, I chose back in October to study the Prayer Ministers at KCM and to examine the elements of an effective prayer ministry, of course, here at KCM..

Enclosed you will find the following: 1) a copy of the *Proposal Abstract* that was submitted in October, 2011, to the Mentors and the Candidacy Review Committee for approval, 2) a proposed *Timeline*, 3) an *Interview Guide* for purposes of interviewing you, Dan Hooley, and Nichole Kirschstein, respectively from an administrative perspective (i.e., from the interviewing process throughout the actual selection of the Prayer Ministers), and 4) a *Questionnaire* to submit to the Prayer Ministers. Prior to submittal, Dr. Swisher, Dr. Hudson, and Mr. Tito offered suggestions, made changes, and helped refine the study to what you see herein. Please review the enclosed documents, and should you have any questions, concerns, changes, or if more information is needed, please don't hesitate to call me. I look forward to hearing from you.

Submitted respectfully,

Daphene O. Singleton

Daphene O. Singleton

APPENDIX B
LETTER TO THE PASTOR



Kenneth Copeland Ministries
Partner Services Center
 Ft. Worth, TX 76192

April 18, 2012

Pastor Terri Copeland Pearsons
 Eagle Mountain Int'l Church
 AKA Kenneth Copeland Ministries
 Ft. Worth, TX 76192

RE: Request for a 30 Minute Interview

Greetings, Pastor Terri, in the name of our Lord and Savior, Jesus Christ!

First and foremost, I must say how excited I was to see that you'll be speaking at Staff Chapel on July 26th; I was so looking forward to you speaking at chapel last year, that I kept looking at the schedule to see when you'd be rescheduled. Your messages are always so powerful, enlightening, and full of revelation knowledge, just not frequent enough. Being a member of EMIC, I have to add that I always leave in awe after hearing you minister; you are such a mighty Woman of God and such a fine role model, following, of course, in your Dad's footsteps in *Excellence in Ministry*, especially before those of us coming up in ministry. You are such an inspiration, and whenever I have the opportunity to hear you, I take it, because I know I'LL BE BLESSED.

Secondly, being in the Inaugural Group of the Kenneth Copeland Scholars through the United Theological Seminary (UTS), I am in the final stages of completing the requirements for the Doctor of Ministry (D.Min.) degree. Having been an intercessor at my previous church back in Louisiana, having a strong desire to learn more about the very essence of prayer (i.e., to develop a more personal "effectual fervent" prayer life), and knowing how essential prayer is to the very foundation of one's ministry and the church, as a whole, I chose to conduct **a case study at KCM** to examine the characteristics of effective prayer ministers and outline best practices in prayer ministry. I have met with Mr. James Tito regarding the study and Marie Harrill, who I'm working closely with to conduct the actual study.

Third, I have been employed at KCM for little over a year and a half now as the PSC Training Specialist, training the new prayer ministers, partner service reps, and mail reps, along with those current employees who need refresher training. We use as part of the training for

prayer ministers one of your DVDs, where you give *a history of the Prayer Department at KCM*. Therefore, the impetus for this communiqué is to request a 30 minute interview with you regarding the history of the Prayer Department at KCM.

Should you have any questions or concerns, or if more information is needed, please don't hesitate to contact me at [REDACTED] (Cell), (817) 252-3419 (Work), dsingleton@kcm.org (Work email), or dsingleton0143@yahoo.com (Personal email). I look forward to hearing from you.

Submitted respectfully,

Daphene O. Singleton

Daphene O. Singleton
Doctoral Student

APPENDIX C

NOTES FROM PASTOR TERRI'S DVD

Notes from Pastor Terri's DVD

1/31/2008 (DVD-1)

Prayer

Love is our defender (song)

Take your place. What God can do through the church.

The Senate work was a strategy by the devil. It just didn't happen over night. We must stand in faith and march out in victory.

He was; He is; and He is to come.

Lin Mink spoke from Jewish sources: When Moses was in the cleft, God said that He'd show him his backside. The past is still alive in God and so is the future. That's where Moses got the Holy Scripture.

Question: Laura O'Brien asked: ***What is the history or the roots of the Prayer Department?***

Brother Copeland said, "Prayer was first priority, the center of what we do."

Oral Roberts put the prayer tower in the center of ORU. It was determined that the flame would burn until Christ's return. Prayer was their foundation.

Brother Copeland: Prayer is the foundation to every successful Christian endeavor.

Staff: 4-5 people

Prayer requests began to come in. Pastor Terri and Jan would pray over them with Billie. Billie would hit the floor I prayer. (Fuzzy rug, 1973 shaggy rug) Billie would pray in tongues; they'd pray in tongues. If she confessed the Word, they'd confess the Word.

It was breakthrough thinking that you could write in your Bible.

Pastor Terri had the experience of praying with grandmother.

BROTHER COPELAND spoke in a home Bible study about the integrity of the Word of God. It's God Himself, truly speaking to us. It was at Harold Nichols church. Example: Lady at church, walking back and forth. It struck her heart that the Word of God was Him (God) talking to her about her.

Bro. Hagin had been teaching that the Word of God was actually God speaking Himself.

In 1967, that's when Brother Copeland began talking about the Word of God being first place.

Pat Boone: The Songs of the Jesus People (Some of her favorite songs)

The Jesus People Movement

Billie pioneered, talking about the Word of God. She took the scripture and made it a prayer.

Resources: Germaine Copeland, Barbara Arbo, God's Creative Power by Charles Capps.

That was a period of "having what you say." You WILL have what you say –one way or the other. Therefore, let's speak the Word of God.

Mother bird fed baby bird.

Isaiah 54:13 When she knew that she was with child with Jeremy, she began to speak that over him. As a little guy, at a meeting someone said to him, "I believe you're a disciple of the Lord? And he responded, "I am taught of the Lord, and great shall be my peace."

The word *knead* comes to mind. Work it (the Word) in your life. We heard it, and we worked it. We were hungry. Granddad would go and get the mail. It would fit in his pocket.

Core Value: Put the Word first place. Go to the Word first.

There wasn't a lot of effort. You'd hear the Word and you knew what to do with it.

Mail room (2 years later) More mail began coming in. Moved from Bolt Street Office. Seminary South Shopping area. Lake Arlington Property (Country Club). Mail time was first thing in the morning. Her granddad had a machine, a whirling blade. It would slice the envelope open. Then they'd pass the mail around; they'd write on the envelope what they wanted. The envelope was the source of information. She'd balance with a stack of envelopes to a stack of money. Those were pretty basic operations of mail. Granddad would open the mail. People don't always think. At the end of the day, they got the confetti from the machine. They'd go to the confetti (the little slivers of paper) to determine the source of money. They'd pray and ask God to help them. People would write in and say they didn't get their order. They filed the envelopes in cardboard boxes. They had a cork board that they'd tack onto and pray over it. Sure enough, God would make the connection between the confetti slips and the missing address.

Gloria Johnson was very keen about the Holy Spirit. She had words of knowledge. She'd know things that were subtle, but it put a spotlight on things.

They went to Brother Hagin's ministry. Then they started "toppers." First Computer Operators: Margie and someone else. They hired Marnell about that time, too.

Jan shared trick in the mailroom. Complimented her that she's just like Nonnie.

They were learning to be led by the Spirit when they got the letters. The process you have now came from a process of processes. They'd take the stack of letters and just go do it. You opened the mail and answered it. We answered phones and gave tours. They weren't a union shop. Everybody wore different hats. We all really just walked by faith.

There was always someone in place to pray. There was a true release of faith. They'd listen to tapes while working, either music or Brother Copeland preaching. Example: Lady who made so many mistakes. They thought it was because she was listening to tapes. But she just made mistakes.

The release of faith was being led by the Holy Spirit. It all started in the prayer room, then the mail room which, back then were the same room, and same people in many ways until they outgrew each other.

One year the summer job was to take care of Kellie and John. The next summer she was back in the mailroom.

Dec 1976 Permanent job

Taught Audio Crew. Considered for a position at a radio station. I didn't want to work mail. She had been working at ORU, the forefront of the faith movement (top programming) and didn't want to work in mail.

I wasn't very appreciative about working in the mail room back then, but I knew I was supposed to come home and work. I was constantly looking for what I was supposed to change to. DJ at KWJS, KLTY now. They offered her a fulltime position, with southern gospel music and teaching a 15 minute radio broadcast. She was called to media to preach the Word of Faith. Doug Neece made it his job to scare people (jokingly); that was his form of management style.

He said to her, "Come into my office." She was nervous. He said, "God had been talking to me, and you weren't supposed to take the job at the radio station." She obeyed God. It was a word of wisdom for her.

A few years later, she had learned, in the prayer room and opening the mail, core value # 2. That's where the seed of the BVOV broadcast and magazine came from.

2/14/2008 (DVD-2)

Over 30 years of history. Cody calls them old Indian stories. The revelation that brought the events.

Sister Copeland cooked potatoes in a coffee pot. They've come a long way.

He is the Lord who was, who is, and who is to come.

Where was the heroin; was she tied across the railroad tracks?

The thrusts of the 60s. Root: praying the Word. In a total focus, there wasn't much else. It was all about the Word. Her time in the prayer department that moved to the mail department. They received 6-10 letters a day. In 1975, they went back on radio. May, 1976, first partner mailings. A massive thrust toward radio ministry. They always bought stations a little ahead of the money coming in. [That was faith.] They were the fastest growing radio ministry around. Had over 700 stations. Settled around 650. Mailroom. DJ at KWJS. She was frustrated in the mailroom. Momentum was full throttle. TV Class. Wisdom of God. Grasp the wisdom of God. Things were happening. Worked on Ed Media. Did productions for class. One hour specials. Next semester, she instructed audio. She was the teacher's assistant. Taught beginning Audio. On audio crew. Learned a lot. The Lord told her to go home. God helped. She majored in TV and Pastor George.

She came home. Doug told her to be patient and wait. God had told her that they were to go on TV. She wanted to do something with TV. She went to ORU and studied TV there to put her dad on TV.

Prayer group 9th grade. TV studio in Dallas. Jerry and Caroline Savelle & Richard Sewell. Everything was happening in home groups. Brother Copeland would teach for 30 minutes. They made a certain number of programs. Channel 11 was then on the low end of TV. Meetings back then went for three weeks.

Not much support back then. Brother Copeland would bark at her about TV; he didn't want to do it. She came home and was so itching to get back into TV. Doug told her to be patient and wait. Working in the mailroom time was the single biggest key to the success of the BVOV program. Back then everybody stopped what they were doing to help open mail.

God put people in her heart. Her mother would chew her upside down if she was mean to anybody. Her mother listened in on a phone call and fussed at her for being mean to one of her classmates. She had gotten married and years later, a man walked into the office. He said that he was Thomas Carmichael. She felt really bad. He told her that he was in Houston, ready to kill himself. He saw Brother Copeland on TV and thought that that was Terri's father. He later joined Joel Osteen's church. That's what it was all about.

God took things to a different level, putting people on her heart

2nd Core Value: Meet the needs of people. All that was talked about was the Word. It was Kathryn Kuhlman worked with the Holy Spirit. All talk was about the Word. You can see where Benny Hinn took being led by the Spirit from.

We were finding our own needs met in the Word of God, when staff was small. We needed to believe God. We needed breakthrough here. Sensing how sensitive our personal faith was. Ex. Jerry Savelle believing God for his pay check. They were watching the Word work. There was no reserve. Everything that God had placed in Brother Copeland on the riverbed. Everything that Brother Copeland did, we did. What was working for him, I had to work it for myself.

She was keenly aware of having to believe God. There was never a sense of desperation. There was an embracing of the power of God. He preached it, we heard it, and we did it. We heard the Word and saw the Word work in peoples' lives. We were to meet the needs of the people. There was no benevolent fund. There was not a 10 percent, either. We supplied the people with the Word of God.

Toppers. Finish the mail by noon. Take the letters and start answering them. If you could do it, you went and did it. You encountered that we met the needs of the people. The name of the person mattered. You've got to meet the needs of that person. So many things came naturally, because God was teaching them.

Proverbs 6:20 Tape recorders went everywhere with us. Saw a cassette player, began selling it. Christians bought them. We sold them by the dozens. It wasn't music that made cassette players famous. It was the Word.

1981 or 2. They were still branching out. They were responsible for education spots, showing people how to, at the breakfast table, put the cassette in. The Harley rider, put the cassette in. Wife combing her hair, husband shaving, both were listening to the cassettes. There was something preaching all the time.

Knead: working the Word in our lives. Brother Copeland stomped all over their toes. Back then, there were very few. Fred Price. There wasn't a church like that anywhere, preaching the Word of faith. Full Gospel businessmen. They valued what they heard. They were working it into their lives. It was a key for her. Listening and responding, making it her own. When she heard Brother Copeland speak, when he talked about his experiences, she saw it as not a story happening TO HIM, she saw herself in him. She looked for what ever worked in him, to work in her. When he said we meet the needs of people, that meant she did. She valued what she was hearing. His vision was hers. God was doing this in spite of. We were so loving the Word, she saw what he saw. She was seeing what he saw and hearing what he heard. She could finish his sentences.

She was behind every word he spoke as if they were her own words. He'd think it, and before he could finish it, they were with him. He's saying, it wasn't a mimic. It was because of the value he put on what he said. She's always admired him. It was compelling her. It caused her life to unfold. She had choices to make, even at an early age. A life of God or not. She had a sense that

this was working for her even at 12 and 13. The Word started speaking to her. They had a great teacher, a great leader. The Word talked to them and told them what to do. It would spring out and there was overflow. Then they fed other people. When they called or wrote a letter, it was obvious of what to do. They were limited with their revelations or reservoir. They didn't talk about praying in the Spirit. There was a grace and an anointing that the Holy Spirit would meet the needs of people. The Word worked for them. The Word was rooting in them.

Brother Savelle: OFC (Overcoming Faith Center). People were finding out who they were in Christ. They were mad that their churches didn't tell them. Teaching centers posing as churches came up. Lasted about 15 years or so. Pastors began to teach. People began to band commitment, responsibility, etc.

OFC had a lot of meetings. Ed Dufresne, marvelous testimony, janitor. He'd have Bible study and played Brother Copeland's tapes. Then he'd pray for people. Left tape at home. God had delivered him.

God told Pastor Terri, "You don't love me because you don't love people." It hit her to her core. She felt it in her brain. It pierced her thinking, her whole being. She repented and said, "Lord, yes I do." He arrested that stream she was flowing in. He began to change some things in her. It began to cause that Word that they were living by to rise up and talk to her, teaching her something beyond the focus of the Word. It expanded everything; it was the Word, but more. God the Father, the Son, the Holy Spirit: and He is love. She began to allow something to work on the inside of her. The environment of the day was not to be conscious of love. We were so focused on the Word that we missed "the purpose" of the Word. What was it about? As they were ministering to them, they spoke out of the overflow. Doing it with the same edge or dogma without seeing the people they were ministering to. Why is the Word sent? They used the Word to move mountains, to change things, discovering our place in Christ. But it had not been tempered with love and seeing the people.

They plowed through devils and circumstances, but they were doing that with people. The Word corrected them and kept them in line. They were to meet the needs of people, but that was hard, if they didn't have that focus, that established. You never want to move over into their neediness. People didn't know what their needs were. That's why they were sent to deliver the Word. It grew and took on another layer. A different level. Like a recipe. He laid down the foundation, the Word of God. It's first.

Proverbs 20:27

There are parts on the inside of us that have parts. The spirit of God opened up another function or organ of the Word being in their hearts and in their mouths. There was grace on it, but they had to grow and embrace some things in the love of God.

In the mailroom, she looked at the letters. Things began to change. The movement branched out into another realm of people. The Lord began to put people in her heart. She was in Christ, and He's in her, then the people were in me. How do you minister to people and find the Word to give

them? God began to awaken them in her heart. They became so real. She could feel masses of people. It was a sea of faces, and yet, she could feel each one individually. Christ in her. He knew a lot about people.

To give the right answer: 1 Peter 2:24 (Healing)

Get a spiritual answer to fit the need, not the question.

Proverbs 20:17

Two things can happen. Sense the need. Sick-need healing

Years later, Pastor Terri had to speak at a church. She didn't know what to say. You just don't pick your favorite sermon. She was worked up about it. She was getting nervous. Her Mom called and told her to get herself off her mind. "God will give you something to say to them. By faith, find where the people are." God was adding to the arsenal. He drew it out on purpose. Confess the Word. Foundation, having people in her heart.

God awakened people in her heart.

Established elements for the BVOV and how decisions were made.

She wasn't looking to get something out of the people. She was looking to get something to them. It was absolute, and there were no exceptions.

They broke through religious junk. They met the needs of the people.

Jesus puts it out there. You chose. Put it out there in love.

"Taste and see..."

We grew in it and met the needs.

APPENDIX D

QUESTIONNAIRE FOR KCM PRAYER MINISTERS (THE MINISTRY)

QUESTIONNAIRE FOR KCM PRAYER MINISTERS (The Ministry)

You are being asked to answer this questionnaire to assist in the partial fulfillment of the requirements for the Doctor of Ministry Degree at the United Theological Seminary (Dayton, OH) for the Kenneth Copeland Scholars (Focus Group).

Directions: Please **PRINT** your answers to the following questions and answer as candidly as possible. Your answers will be kept strictly confidential; names will not be used. Your answers will be helpful in identifying the characteristics of “effective” Prayer Ministers, and upon completion of this project, a list of the Characteristics of Effective Prayer Ministers will be provided to you. Your cooperation is greatly appreciated.

A. Demographic Information

1. Name(Optional): _____
2. Position: _____ Prayer Minister _____ Lead
3. Denomination: _____ Grew up with _____
Currently _____
4. Gender: _____ Female _____ Male
5. Age Range: _____ 18-20
_____ 21-30
_____ 31-40
_____ 41-50
_____ 51-60
_____ 61-70
_____ 71+
6. Highest level of education attained:
_____ High School
_____ Some College hours
_____ Associate’s Degree
_____ Bachelor’s Degree
_____ Master’s Degree
_____ Doctorate
7. Ministry Experience:
 - a. Years with KCM: _____
In what capacity(ies)? _____
 - b. Years with another ministry: _____
In what capacity(ies)? _____

8. Professional Background (Other than Ministry): _____

9. Are you actively involved with a local church?

_____ Yes _____ No

If so, in what capacity (ies)? _____

If not, why not? _____

10. What special qualities (or characteristics) do you feel are a necessity for Prayer Ministers at KCM?

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

B. Spiritual Background

1. How do you define prayer (i.e., *What does it actually mean "to pray"?*)?

2. What is considered a typical profile (i.e., attributes or qualities) of a Prayer Minister of longstanding at KCM?

3. What would you want to be said about you as a Prayer Minister at KCM by the Partners/Friends?

4. Prayer

a. Do you use a certain format to pray?

☐ *Yes* ☐ *No**Explain.* _____

b. Do you have specific goals or a set purpose for your prayers?

☐ *Yes* ☐ *No**If so, please give an example.* _____

c. Do you believe that God will answer your prayers?

☐ *All the time* ☐ *Some of the time* ☐ *Not sure*

d. Are there times when you're afraid to approach God through prayer?

☐ *Yes* ☐ *No**Explain.* _____

_____e. What results have you seen that are evidence that your prayers get answered?

_____5. Personal Prayer Life

a. How important is your personal prayer life to your assignment as a Prayer Minister?

☐ *Very* ☐ *Somewhat* ☐ *Not at all*

Please explain.

b. Is prayer a part of your personal daily routine?

_____Yes _____No

If so, how much time do you spend in prayer daily? _____

c. Rate your personal prayer life in terms of effectiveness on a scale from 1 to 10, with “1” being the lowest rating and “10”, the highest. Circle one.

1 2 3 4 5 6 7 8 9 10

d. *Are you pleased with the quality of your prayer life?*

_____Yes _____No

If so, please explain.

If not, why not? _____

e. *Is family prayer important at your home?*

_____Yes _____No

If so, please explain.

6. Bible Study and /or Reading

a. Does reading the Bible have an impact on your personal prayer life?

_____Yes _____No

If so, how? _____

If not, why not? _____

b. Do you have personal Bible study time?

_____ *Yes* _____ *No*

If so, how often?

_____ *Daily* _____ *Weekly* _____ *Monthly* _____ *Other* _____

7. Do you have faith in God?

_____ *Yes* _____ *No*

Explain. _____

8. The Holy Spirit

a. Have you received the Holy Spirit with the evidence of speaking in tongues?

_____ *Yes* _____ *No*

Explain. _____

b. Do you feel that speaking in tongues affects your ability to minister?

_____ *Yes* _____ *No*

If so, how? _____

If not, why not? _____

9. What is the heart of Brother Copeland as it pertains to praying for our Partners/Friends?

10. Do you have or exemplify the heart of the Copelands when you pray with our Partners/Friends?

_____ *Yes* _____ *No*

If so, how? _____

If not, why not? _____

C. Training Information

What resources do you find most helpful to you as a Prayer Minister?

This concludes the questionnaire. Do you have any questions, concerns, or closing remarks?

*Thank you for your cooperation, time, and effort in answering this questionnaire. BE BLESSED and remember, **JESUS IS LORD!***

Daphene O. Singleton
Doctoral Student

APPENDIX E

INTERVIEW GUIDE FOR ADMINISTRATORS AT EMIC (THE CHURCH)

INTERVIEW GUIDE FOR ADMINISTRATORS AT EMIC (The Church)

A. Demographic Information

1. Name _____

2. Position _____

3. Denomination: Grew up with _____ Currently _____

4. Gender: _____ Female _____ Male

5. Age Range: _____ 18-20
 _____ 21-30
 _____ 31-40
 _____ 41-50
 _____ 51-60
 _____ 61-70
 _____ 71+

6. Highest level of education attained:
 _____ High School
 _____ Some College Hours
 _____ Associate's Degree
 _____ Bachelor's Degree
 _____ Master's Degree
 _____ Doctorate

7. Ministry Experience

a. Years with KCM: _____

In what capacity(ies)? _____

b. Years with another ministry: _____

In what capacity(ies)? _____

8. Professional Background (Other than Ministry):

9. Are you actively involved with a local church?

_____Yes _____No

If so, in what capacity(ies)? _____

If not, why not? _____

B. Elements of an Effective Prayer Ministry

1. How do you define prayer (i.e., *What does it actually mean "to pray?"*)?

2. What criteria are used to select the Prayer Ministers (or Altar Ministers) for EMIC?

3. What special qualities do the Prayer Ministers (or Altar Ministers) have at EMIC?

4. What is considered a typical profile (i.e., attributes or qualities) of the Prayer Ministers (or Altar Ministers) of longstanding at EMIC?

5. What would you want to be said about the Prayer Ministers (or Altar Ministers) at EMIC by the Members there or by those involved in a community outreach event?

6. What feedback have you received that is evidence of the Prayer Ministers (or Altar Ministers) getting their prayers answered?

7. How important are the following to the Prayer Ministers' (or Altar Ministers') assignment at EMIC?

a. Personal prayer life	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
b. Prayer, a daily routine	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
c. Family prayer	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
d. Reading the Bible	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
e. Personal Bible Study	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
f. Goals for prayer	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
g. A certain format for prayer	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
h. Faith in God	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
i. Belief that prayers will be answered	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
j. Not being afraid to approach God	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
k. Speaking in tongues	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>

Comments about the aforementioned:

8. What is the heart of Brother Copeland as it pertains to praying for people and meeting their needs?

9. Do you believe that the Prayer Ministers' (Altar Ministers') exemplify the heart of the Copelands when they pray for the Members at EMIC?

_____Yes _____No

If so, how? _____

If not, why not? _____

C. Training

1. What training is provided for the Prayer Ministers (or Altar Ministers) at EMIC?

2. What resource materials are provided to the Prayer Ministers (or Altar Ministers) at EMIC prior to them assuming their roles as Prayer Ministers (or Altar Ministers)?

D. Retention

1. Why do Prayer Ministers (or Altar Ministers) generally stop their assignments at EMIC?

2. What methods or strategies are used, if any, to retain Prayer Ministers (or Altar Ministers) at EMIC? *Explain.*

This concludes our interview; thank you for your time! Do you have any questions, concerns, or closing remarks?

APPENDIX F

INTERVIEW GUIDE FOR PRAYER/ALTAR MINISTERS AT EMIC (THE CHURCH)

INTERVIEW GUIDE FOR PRAYER/ALTAR MINISTERS AT EMIC (The Church)

A. Demographic Information

1. Name _____

2. Position _____

3. Denomination: Grew up with _____ Currently _____

4. Gender: _____ Female _____ Male

5. Age Range: _____ 18-20
 _____ 21-30
 _____ 31-40
 _____ 41-50
 _____ 51-60
 _____ 61-70
 _____ 71+

6. Highest level of education attained:
 _____ High School
 _____ Some College Hours
 _____ Associate's Degree
 _____ Bachelor's Degree
 _____ Master's Degree
 _____ Doctorate

7. Ministry Experience

a. Years with KCM: _____

In what capacity(ies)? _____

b. Years with another ministry: _____

In what capacity(ies)? _____

8. Professional Background (Other than Ministry):

9. Are you actively involved with a local church?

_____Yes _____No

If so, in what

capacity(ies)? _____

If not, why not? _____

B. Elements of an Effective Prayer Ministry1. How do you define prayer (i.e., *What does it actually mean "to pray?"*)?

2. What criteria are used to select the Prayer Ministers (or Altar Ministers) for EMIC?

3. What special qualities do the Prayer Ministers (or Altar Ministers) have at EMIC?

4. What is considered a typical profile (i.e., attributes or qualities) of the Prayer Ministers (or Altar Ministers) of longstanding at EMIC?

5. What would you want to be said about the Prayer Ministers (or Altar Ministers) at EMIC by the Members there or by those involved in a community outreach event?

6. What feedback have you received that is evidence of the Prayer Ministers (or Altar Ministers) getting their prayers answered?

7. How important are the following to the Prayer Ministers' (or Altar Ministers') assignment at EMIC?

a. Personal prayer life	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
b. Prayer, a daily routine	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
c. Family prayer	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
d. Reading the Bible	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
e. Personal Bible Study	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
f. Goals for prayer	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
g. A certain format for prayer	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
h. Faith in God	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
i. Belief that prayers will be answered	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
j. Not being afraid to approach God	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>
k. Speaking in tongues	_____	<i>Very</i>	_____	<i>Somewhat</i>	_____	<i>Not at All</i>

Comments about the aforementioned:

8. What is the heart of Brother Copeland as it pertains to praying for people and meeting their needs?

9. Do you believe that the Prayer Ministers' (Altar Ministers') exemplify the heart of the Copelands' when they pray for the Members at EMIC?

_____ Yes _____ No

If so, how? _____

If not, why not? _____

C. Training

1. What training is provided for the Prayer Ministers (or Altar Ministers) at EMIC?

2. What resource materials are provided to the Prayer Ministers (or Altar Ministers) at EMIC prior to them assuming their roles as Prayer Ministers (or Altar Ministers)?

D. Retention

1. Why do Prayer Ministers (or Altar Ministers) generally stop their assignments at EMIC?

2. What methods or strategies are used, if any, to retain Prayer Ministers (or Altar Ministers) at EMIC? *Explain.*

This concludes our interview; thank you for your time! Do you have any questions, concerns, or closing remarks?

BE BLESSED!

*Daphene O. Singleton
Doctoral Student*

APPENDIX G

INTERVIEW GUIDE FOR LAY PERSONS (Independent Prayer Warriors)

INTERVIEW GUIDE FOR LAYPERSONS (Independent Prayer Warriors)

A. Demographic Information

1. Name(Optional): _____
2. Position: _____ Prayer Warrior _____ Lead
3. Denomination: Grew up with _____ Currently _____
4. Gender: _____ Female _____ Male
5. Age Range: _____ 18-20
 _____ 21-30
 _____ 31-40
 _____ 41-50
 _____ 51-60
 _____ 61-70
 _____ 71+

6. Highest level of education attained:
 - _____ High School
 - _____ Some College hours
 - _____ Associate's Degree
 - _____ Bachelor's Degree
 - _____ Master's Degree
 - _____ Doctorate

7. Ministry Experience:

- a. Years with KCM: _____

In what capacity(ies)? _____

- b. Years with another ministry: _____

In what capacity(ies)? _____

8. Professional Background (Other than Ministry): _____

9. Are you actively involved with a local church?

_____Yes _____No

If so, in what capacity (ies)? _____

If not, why not? _____

10. What special qualities (or characteristics) do you feel are a necessity for Prayer Warriors?

_____	_____
_____	_____
_____	_____
_____	_____

B. Spiritual Background

1. How do you define prayer (i.e., *What does it actually mean "to pray"?*)?

2. What is considered a typical profile (i.e., attributes or qualities) of a Prayer Warrior of longstanding?

3. What would you want to be said about you as a Prayer Warrior, particularly by those of whom you've prayed for?

4. Prayer

- a. Do you use a certain format to pray?

_____ *Yes* _____ *No*

Explain. _____

- b. Do you have specific goals or a set purpose for your prayers?

_____ *Yes* _____ *No*

If so, please give an example. _____

- c. Do you believe that God will answer your prayers?

_____ *All the time* _____ *Some of the time* _____ *Not sure*

- d. Are there times when you're afraid to approach God through prayer?

_____ *Yes* _____ *No*

Explain. _____

- e. What results have you seen that are evidence that your prayers get answered?

9. Personal Prayer Life

- a. How important is your personal prayer life to your assignment as a Prayer Warrior?

_____ *Very* _____ *Somewhat* _____ *Not at all*

Please explain.

- b. Is prayer a part of your personal daily routine?

_____ *Yes* _____ *No*

If so, how much time do you spend in prayer daily? _____

- c. Rate your personal prayer life in terms of effectiveness on a scale from 1 to 10, with “1” being the lowest rating and “10”, the highest. Circle one.

1 2 3 4 5 6 7 8 9 10

- d. *Are you pleased with the quality of your prayer life?*

_____ *Yes* _____ *No*

If so, please explain. _____

If not, why not? _____

- e. *Is family prayer important at your home?*

_____ *Yes* _____ *No*

If so, please explain. _____

6. Bible Study and /or Reading

a. Does reading the Bible have an impact on your personal prayer life?

☐ *Yes* ☐ *No**If so, how?* _____*If not, why not?* _____

b. Do you have personal Bible study time?

☐ *Yes* ☐ *No**If so, how often?*☐ *Daily* ☐ *Weekly* ☐ *Monthly* ☐ *Other* _____

7. Do you have faith in God?

☐ *Yes* ☐ *No**Explain.* _____9. The Holy Spirit

a. Have you received the Holy Spirit with the evidence of speaking in tongues?

☐ *Yes* ☐ *No**Explain.* _____

b. Do you feel that speaking in tongues affects your ability to pray for others?

☐ *Yes* ☐ *No**If so, how?* _____

If not, why not? _____

9. What is the heart of Brother Copeland as it pertains to praying for others?

10. Do you have or exemplify the heart of the Copelands' when you pray for others?

_____ *Yes* _____ *No*

If so, how? _____

If not, why not? _____

C. Training Information

What resources do you find most helpful to you as a Prayer Warrior?

This concludes the interview. Do you have any questions, concerns, or closing remarks?

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